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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Pacific School of Religion Berkeley, Ca

In the Beginning Nothing

What the Psuedo Scientists Say

By Thomas H. Nelson, LL.B., Elmwood Park, Illinois

Once nothing arrived on this earth out of space;
It rode in on nothing, it came from no place.
It landed on nothing, the earth was not here.
It worked hard on nothing for year after year.
It sweat over nothing with mighty resolve;
But just about then things began to evolve.
The heavens appeared and the sea and the sod.
This Almighty Nothing worked much like a God.
It started unwinding without any plan;
It made every creature and ended with man.
No God here was needed, there was no creation.
Man grew like a mushroom and needs no salvation.
Some savants say this should be called evolution.
And ignorance only rejects that solution.

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THE BIBLE CHAMPION

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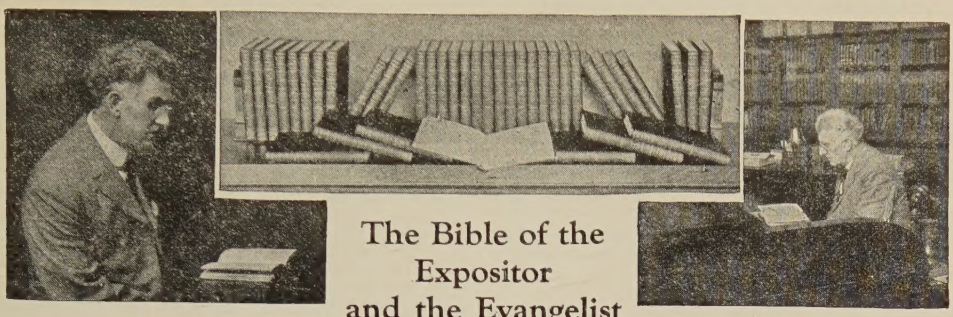

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Volume 36 FEBRUARY, 1930 Number 2

EDITORIAL

THE WHITENED FIELDS, a magazine published by Dr. Thomas H. Nelson, has been merged into the BIBLE CHAMPION. This brings a large number of new friends into our CHAMPION family, and we extend to them a *Hearty Welcome* Feel at home among us! Take an interest in the CHAMPION

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The Satisfaction in Soul-Saving Service

SIN is the dominating factor of the world. It is the significant sign of broken law. *One act* produced it and perpetuated it,—when Adam and Eve said "No" to God and "yes" to Satan. There has been no exception since in the life of any one born into the world. No rest of conscience,—but a restless nature out of harmony with God and His laws.

Is there no relief? Yes, God has provided a new law by which the soul is freed from the law of sin.

Is it simple? Yes.

Is it practical? Yes.

Is it difficult? No.

Has it been tested? Yes, by thousands and their testimony has come down to us through the centuries.

What is this law? "The law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death." (Romans 8: 1,2.)

He Himself paid His own life in order to make this new law. *One act* brought the law of sin and death into force, and *one act* produced the new law,—but that one act involved the most costly price the world has ever known or can know. We are redeemed, "not with corruptible things as silver and gold, but with the *precious* blood of Christ."

He gave His disciples authority to go into this world of sin-cursed men and give them the "recipe" by which the curse could be removed and a life of peace and joy be lived. Put your finger upon the pulse of humanity! Feel its fever! Poor restless souls, longing for peace and rest but finding none!

You know the need.

You know the law by which rest and peace and joy can be had.

You can give out the good news and thus turn suffering, sin-sick souls into restless, joyful souls.

The price has been paid. The law works. The gift of God is eternal life. The command has been given, "Go *ye!*" The joy of ministry is beyond every earthly joy.

Souls are sick and sorrowful.

Souls are restless and helpless.

Souls are dying without God and without hope.

"One soul is worth a world of gold," and *you* can become a multi-millionaire by seeking and saving *one soul!* Try it.—*T. C. H.*

One way that every member of the CHAMPION Family can help to spread the "good news" is by having this magazine,—which is *your* magazine—on their hearts and saying a good word for it whenever the opportunity offers. It is "set for the defense of the Gospel" and ought to be in every Christian home in the land. Remember—the CHAMPION, three months for 35c. Send us $1.00 and we will send the CHAMPION to three different addresses for three months! Make us glad! Make your friends glad! Make our Lord glad!—*F.J.B.*

Unseen Realities

THE lure of the supernormal is irresistible. Behind the cosmic curtains we feel sure there is something discoverable and appropriable. What, where and who are we to discover in this invisible realm? Unseen realities hold the attention of mankind in spite of themselves. In the irresistible struggle for character we are bound to take account of that which does not appear except as suggestion in the material world. Humanity is cursed, crushed and crumbled yet ever pursuing an ideal. Defied, denounced, derided, yet we go on, determined to reach the heights. Like a drowning man clinging to a boat from which he is continually beaten off, so man is reaching out after the Infinite. We master one difficulty, succeed in one discovery, and then we are determined to know more. After we have climbed the Matterhorn, we are still determined to triumph over Everest. Fighting for the poles through ice and storm we have the parable of the outreach for the Infinite. Notwithstanding the storms of hate and opposition, we love the truth quest. We insist that there is music, in spite of all counterfeits. We know that art is true in spite of all caricatures. Virtue, honesty, truth, goodness, exist notwithstanding the multitudinous malformations of personality. Great leaders live above the norm or standard of their own time. Such men are bound to leave the cosmic valley and in the noble altitudes of Revelation find spiritual satisfaction. The slogan, "One world at a time" is both foolish and superficial in view of the inner urge driving us to things which exist beyond the grave. Since God, Himself, parted the curtains and came down, eviction is impossible. Christian faith is batered but never beaten. It is a fire which cannot be drowned by oceans of unbelief. Humanity may be opiated but it will still be assertive. The heart may be ossified, yet it beats. Try as men will to refrigerate the soul, it still remains sensitive.

Human Personality

The most strikingly interesting object in this world is personality. Only in terms of personality can personality understand reality. Nothing but a relationship of personality to personality can ever satisfy personality as we know it. Reality must have love as well as intelligence. Not only a trained intellect but also a developed personality is needed to know God. No value which we can ever discover in this world will be beyond personality. It logically follows that the highest of all values is a perfect personality. This we find in Jesus Christ. Jesus furnishes us all the requisites to a complete knowledge of reality. If we are to ever understand this world at all it will be because we are able to value things as God values them. How are we ever to know what Perfect Personality is since our own is imperfect? By having a *standard of reference* which is complete in itself. Jesus Christ is God's standard of values for us. The will and purpose of God must be law to one who would realize the best. We are able to spiritualize the material world just in proportion as our own personalities develop side by side with Christ's personality. An understanding of all facts is to be had only by referring them to that which is higher than themselves. Right here all materialistic psychology and philosophy utterly fail. The trouble is the god of philosophy does not satisfy the cravings of the soul for unshakeable foundations. The teachings of Jesus show us God's viewpoint.

One thing is made perfectly evident to us from a study of Christ's relation to the Father and to the Spirit. It is the inherent sociality of God. Before the foundations of the world Jesus Christ was the object of God's experience. Created life invariably responds to creative love. If we are ever to enjoy daylight deliverance from the crises of fear, and be free from neurosis, complexes and phobias of all kinds it will be through the attainment of fellowship with God.

Unfortunately knowledge itself is not virtue. Unspeakably valuable as the will is, it is still true that the driving power of life is emotion. The great function both of knowledge and of volition is to direct the emotional life. We hear much of Christianity being a "Way of Life," but as Barrie says, "No teaching of the way of life can grip men's souls, desires, and will, unless the teacher himself is in it." Personal normalcy is only attained when we yield to Christ and will the Kingdom of God.

Modern Psychology

Of the modern confederacy of foes which Christianity has to face there is none more subtle, more dangerous, than materialistic psychology. All mechanistic theories of the universe end in chaos. Postulate the Personal-Supernatural and you have a rational basis for cosmic exploration and discovery. Difficult problems will easily find their solution. Assume Divine authorship and man the crown and glory of creation can be intelligently stud-

ied. On the contrary, a material hypothesis leads to a cosmic maze from which there is no exit. In nothing is there greater disagreement today than in the findings of eminent psychologists. The idea of destiny is absolutely eliminated from the larger part of all mechanistic theories of the universe. Animalistic psychologies are those that accept organic evolution as a fact and consider man as nothing more nor less than a highly developed animal. Christianity is unequivocal in declaring that the distinguishing feature of the human being in contrast with the activities of all that are below man is the fact that man is working to a specific end. The moment the spirit of God has entered into the heart of man the ultimate goal commands his thought and controls his actions. The permanent objective presented by the Gospel of Christ is Eternal Life. This is to be the consummation of all desire; the fulfillment of every exalted hope; the complete satisfaction of every noble aspiration. What Jesus meant by eternal life is a destiny so pre-eminently desirable that all else is insignificant in comparison with it. The basic beliefs of Christianity are scientifically founded. Among them are these,

All vital truth essential to salvation and sanctification is discoverable and appropriable by every intelligent child of the human race.

Revelation and the interpretation of religious essentials are assured only to responsive souls.

Finalities and vital verities never change; there are basic truths on which we can build with unquestioning assurance.

Only a Christo-centric conception of Christianity will explain it and interpret it.

Redemption is the vitally fundamental fact in Christianity.

Self-commitment to Jesus Christ as Lord and Saviour is the determining test of discipleship.

The Kingdom of God is permanently secure.

Profession and life must correspond.

The Kingdom of Heaven is an imperial kingdom victorious and eternal.

Not one of these basic beliefs is entertained or accepted by rationalistic psychology of today. It is well to remember, however, that there is a large section of psychological thinking which does accept all of these truths. Beginning with MacDougall of Harvard, whose doctrine of instincts practically declared there is no difference in kind between man and animals below him, only in degrees, we proceed to discover that successive psychologists have departed even farther than he did from the traditional psychological judgment. Freud of Vienna attacked vigorously the position of MacDougall. He scoffs at the accepted psychology he finds in vogue. Calls it antiquated and obsolete; follows his theory to the bitter end which for the individual being is extinction. His slogan and watchword is "Psychoanalysis." A new nomenclature has developed under the direction of Freud, Baudouin and Jung. Every school boy today is familiar with such words as "inhibition," "repression," "complex," "sublimation," "extraversion," "subliminal," "supraliminal," "rationalizing," "projection," etc. Jung of Zurich, who proposes a metaphysical psychology dwells much on the ethical values of the subconscious mind. But we come now to the most extraordinary freak of scholarship which this century offers. John B. Watson in his study of animal intelligence made what he thought to be a great discovery. Under the title of "behaviorism," he developed a new psychology. He asks the question, "Where has all this mumbling and fumbling gotten us?" He no longer deals with the human mind as his source of information about mind, even, but he proceeds to study the habits of the white rat. He employs all sorts of mechanical contrivances and proposed to find all the secrets of human understanding and human action in his study of white rats. What he did was to develop a white rat psychology. It is animalistic from beginning to end. He antagonizes and repudiates every accepted principle of true mental science. He makes *"ability to learn"* the criterion of intelligence. He finds the only difference between a worm and a woman, a beetle bug and a millionaire is "ability to learn." Berman says, "Never until the twentieth century did the audacious moment arrive when an animal is set before us as the great exemplar for the elucidation of the true laws of human nature." Let us add that never since "the morning stars sang together" was the doctrine accepted that muscle twitching and gland oozings determine human activities. Behaviorism has no place whatsoever for God, duty and destiny. Unfortunately, however, it is quite the vogue in many centers of learning. In contractions of the stomach, we find what accounts for what the behaviorists call the "rhythm of activity." Behaviorism has no place even for instincts. Instead it talks of "drive." We have the "hunger drive," the "sex drive," the "fear drive," the "love drive" and so on ad infinatum. It seems incredible that the use of the "activity cage," the "driving cage," "the maze box," "the problem box" and the "puzzle box" could furnish a psychology that sensible people would be willing to accept: One thing Watson did for us. He

showed us precisely where we would inevitably land if we accept organic evolution. Following Watson we have Kohler and Koffka developing a monkey psychology known as "Gestalt." This is the German word for pattern. In what great contrast are all these fanciful and even fantastic representations with the simplicity, the dignity and the acceptibility of Gospel Psychology. A true Christian Psychologist may use with great advantage the psychological terms of today. A place is left for intelligence and free will, for duty and for destiny. Christianity recognizes this universe as purposeful. All mechanistic explanations of the world are valueless. Mechanistic psychology does not even touch the fringe of reality. The fact is the final explanation of all things must be supernatural because they have a supernatural source. The great and unshakeable validities acceptable to the normal mind are perfectly evident.

"In the Beginning God"

Every known fact in God's universe validates the first chapter of Genesis. *The Energizing Reason of God* motivated by love is the one and only thing that will account for the universe as we know it. Organic Evolution as a theory is not supported in any direction by demonstrated or demonstrable facts. The explanation of diversity of species depends wholly upon the doctrine of the "Inheritance of acquired character." Lemar said, "Either inheritance of acquired character is true or there is no evolution." Gregor J. Mendel proved that the law of heredity is a fixed and unalterable law, and that variations are determined, are fixed beyond a peradventure, are positively limited to such a degree that they can not explain at all the origin of species." Sweet peas, sun flowers and guinea pigs under the manipulations of Mendel knocked into a cocked hat many of the conclusions which are to be found in "The Origin of Species." Evolution fails to explain the origin of matter, the origin of motion, the multiplication of cells, the origin of life, the origin of species, origin of mind, origin of morals, origin of will.

Communication

The question of Revelation and of authority is vital. There is a tendency to substitute psychology for Christianity. The truth about God and our relations to Him can never be finally ascertained except through Revelation. There is a tendency today to shift the center of authority from Revelation to personal experience.

Religious Experience

The fact is a reliable experience can come only through a *perfect Personality.* Only such a personality could reveal God. Christ was the only Perfect Personality. The validity of religious experience need not be questioned, but as a source of authority it is a perfect failure, except as it is the experience of a Perfect Personality which was that of Christ. *Christ's experience with God is our standard.* The record of Christ's experience we have in the Gospels. There never has been any piracy so tragic as that which robs people of their faith in the reliability of God's Word as a final authority, solely because it is the record of Christ's experience with God. The moral and spiritual perfection of Jesus guarantees the truthfulness of His relation with God. The verification of the Divine attributes lies exclusively with those who are able to experience them. Religious experience is immensely valuable as corroborating the testimony of God's Word to the soul.

Incarnation

Among the validities from which Christianity can not be shaken is the Incarnation. One has said, "Blot out the Manger Cradle of Bethlehem and the Roman Empire is without purpose, Athens had no mission, Egypt was an accident and Judaism with a thousand years of prophecy was the frightful muttering of a race damned with insanity. If Jesus Christ was earth-born and not the child of the Virgin Mary, Christianity is a lie, fate rules the world and the earth is no longer the universe of God."

Resurrection

Another validity of transcendent importance is the Resurrection of Jesus Christ from the dead. This is so fundamental and pivotal that Christianity as a whole stands or falls with the reality or unreality of the Resurrection.

Atonement

Christ on Calvary is God's answer as to human worth. The Atonement was a redeeming act of God, the highest manifestation of Divine Love. It was the one and only way in which sin could be successfully overcome and eliminated.

Regeneration

The Holy Spirit is a dynamic whereby regeneration becomes a reality. No cultural attempts have ever been successful in transforming human nature. Only a new creature in Christ can find acceptance with God. We either have no center to our moral life or we

must find it in Christ's atonement. A very essential fact in the earthly experience of Jesus was His death on Calvary. The attempt to water down sin to a point where it can be treated pathologically has been a dismal failure. Since sin is sin, redemption is imperative if eternal life is to be an experience. Modernism thinks Jesus Christ may have thought of Himself as the Son of God but not as God the Son. Redemption is effectualized through faith. The Holy Spirit is the agent of Regeneration, and brings about the new birth.

Reconstruction

Salvation is effected through the identification of the soul with Christ on Calvary, and progress is realized by the transference of affections to Jesus Christ. The reason why many a Christian fails to realize full reconstruction is because he stops with identification and does not go on to transfer his affections and center them upon Jesus. The new life in Christ under reconstruction, is stabilized, socialized and rationalized.

Comradeship

Comradeship with Jesus Christ is another of those validities which bring comfort, contentment and progress to the individual life. The reason why the Gospel of Jesus Christ finds heartiest acceptance with all those who aspiringly reach out after the higher life is because it is rational, authoritative, universal, theistic, redemptive, regenerative, ethical, vitalizing, directive, stabliizing, faith-producing, consolatory, hope-awakening, death-destroying. Such is the glorious Gospel of the Blessed God. It presents a series of unshakeable validities in a world of storm which give security and God-likeness to life.—*A. Z. C.*

Is Sin an Animal Legacy?

THE evolutionist says, Yes. We say, No. In this article we desire to give some reasons for our conviction. The theory that men have inherited their sin and sinful propensities from an animal parentage is, we fear, based on unsound scientific and illogical thinking. A little more probing into the nature of a moral economy will, we think, prove our contention.

Men could not inherit sin from an animal ancestry because *animals are not sinful.* Some of them may be fierce and ravenous, but they do not have in them the moral elements that would make them sinners. No kind of being can sin unless he has conscience and freedom. He must be able to perceive and sense moral distinctions in order to do wrong. Animals do not have conscience and freedom; hence they cannot be sinful.

How, then, could man inherit sin from creatures that are not sinful? Parents surely cannot entail upon their offspring principles and factors which they themselves do not possess. That is a fixed law of biology. Sin is moral evil; animals are not moral beings; so they could not procreate moral beings.

The error of the evolutionists is that they do not distinguish between moral evil and mere physical abnormality, or what might be called physical evil, if a moral element is not read into the word "evil." Morality always involves rational intelligence, conscience and free will. Therefore it must belong only to rational personalities. But animals are not beings of that kind; therefore neither moral good nor moral evil can rightly be attributed to them. If they are not moral beings, they could not beget moral beings. Animals live out their natural lives, and are not endowed with conscience and freedom of choice; therefore they cannot do right or wrong *per se.* But people can do right or wrong, and they know they can. So man could not possibly inherit moral qualities from beastly ancestors, even if he were the scion of such ancestors.

It is sometimes said that man's sin arose from his giving way to his animal propensities after he has been evolved into a moral being. This, too, is impossible. The crucial question is, How did man come to be a moral being? If animals are not moral beings, such beings could not evolve from them, because you cannot get something out of nothing. So again it is proven that man's sinfulness cannot be an entail from an animal pedigree.

Should some one reply that God stepped in at a certain point and, by a special act, made one of the higher apes a moral and personal being, our answer is: That would not be evolution; it would be creation. It would mean that something new had been brought into existence, and that could be done only by a creative act. If evolution "falls down" whenever something new is brought into existence, then we might as well give up the theory and become frank creationists. In that case the clear Biblical doctrine, that the primogenitors of the human race were created in the divine image,

is practically proven to be the only adequate and rational view.

We should like to ask the theistic evolutionists at what point man was evolved into a moral being. Was the Java man a moral being? If so, did he do wrong, and entail moral evil upon all his posterity? Look at his reconstructed model in the Hall of Man (American Museum of Natural History), and see whether he was a moral being capable of knowing God and sinning against His commandment. Go down that whole line of man's supposed ancestors, and try to determine when *homo sapiens* came into existence, so that he could be said to be a rational moral being made in the image of God.

Moreover, if man, when he became man, was weighted down with a legacy of animalism that was imposed upon him through millions of years of evolution, then we maintain that he would not have had a fair chance in choosing between good and evil. Think it through: here is a creature with all that heritage of animalism bearing down upon him; then somehow he gets—the evolutionist does not say how—the first glimmerings of moral sense and freedom. But in that case his animalism would be so strong that he would be doomed to yield to it. Besides, the whole environment of the so-called "dawn man" would have been animalistic, and therefore would have been against his moral development. No; such a creature would not have had a square deal.

Perhaps the most serious charge that can be brought against the theory of evolution is: It makes God the author of sin. Of course, we are dealing just now with the men who call themselves theistic evolutionists. For the benefit of the atheist we might say that the power that brought us and the universe into being, whatever that power was, made us sinful creatures and placed us in the midst of an unhappy environment. So we must charge that "inscrutable power" with being immoral and merciless.

Coming back, however, to the theistic evolutionists, we must repeat that they make God the author of sin; for God gave to the animals their animalism; indeed, according to the evolutionist's view, God evolved the very first animal with a propensity for destruction. Then He ordained the whole gory regime known by evolutionists as "the struggle for existence" as the chief means by which progress was made. Such a view certainly puts God in a bad light. Therefore we do not wonder that so many evolutionists become agnostics or out-and-out atheists.

To close with a positive note, it is much more reasonable to accept the teaching of the Bible, namely, that God created the first human pair in a state of moral integrity, placed them in the midst of a favorable environment, and so gave them a fair chance, endued them with the high quality of freedom or moral agency, so that they would not be mere machines, duly warned them of the dire results of disobedience or the wrong use of their volitional powers; then, when they did misuse their freedom and fell into sin and trouble, He came to them, condignly rebuked and punished them for their wrong-doing; but immediately promised them a Redeemer in the one who should bruise the serpent's head, and so provided a method of salvation from sin and sorrow by the infinite sacrifice of His only-begotten Son.

According to this view, God is not the author of sin. Indeed, so far is He from being its author, He has done everything that divine wisdom could devise and that divine love could perform to rescue man from his lost estate and bring him back to holy and happy fellowship with Himself.

It is true, God is responsible for making man a free moral being; but remember He Himself will bear that responsibility. You and I will never need to answer before God's judgment-bar for having been created moral beings, but only for the use we have made of that high and noble enduement. There is not the least hint anywhere in the Bible that man will ever have to give an account to any assize for the fact that God created him a moral and free agent.

Besides, in spite of all the unsolved problems in the case, we ought to be able to see that God, in His wisdom, must have decided that it was better to make men free moral beings than mere happy automata. Who would want to be a robot? Would not brave men rather be free beings? As moral excellence is the highest kind of excellence, so a moral and spiritual economy must be the highest kind of an economy. Freedom is man's highest enduement; it is in nowise a defect; it is an added quality.—*L. S. K.*

* * *

All that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*John Ruskin.*

Thomas H. Nelson, LL.B., Associate Editor

REV. THOMAS H. NELSON, LL.B. was born and raised in Ontario. He was converted when he was twenty-three years old and has spent over thirty-five years in the ministry. With the help of others he has erected over sixty church buildings and tabernacles.

He is a graduate attorney but he spends all his time in the gospel ministry. He was for over twenty years the president of The American Bible School located in Indianapolis, Ind. For some time he was associated with Dr. Elijah P. Brown in the editing and publishing of *The Ram's Horn* and later he bought out Rev. Brown and edited and published the paper himself.

He presided for many years over a large home and foreign missionary organization that he largely raised up and incorporated. He has always been intensely interested in foreign missions and now represents a great mission movement in Africa. He is an active fundamentalist, and an aggressive anti-evolutionist.

He was with W. J. Bryan, Dr. T. T. Martin *et al.* through the Scopes trial in Dayton, Tenn., and there replied to Dr. Potter's defence of Untarianism. He is the author of several books on scientific and theological themes, that have had a wide circulation. A list of these will be found elsewhere in this number of THE CHAMPION, and orders will be filled from this office at prices named. He has lectured on scientific and religious subjects and conducted evangelistic campaigns all over the country and for many different denominations. He has edited, and written for, many religious papers.

His latest magazine, *The Whitened Fields,* he now merges into THE BIBLE CHAMPION. He is called one of the country's greatest epigramitists and as such THE BIBLE CHAMPION hopes greatly to profit by many of his philosophic sentence sermons, articles, etc.—*F. J. B.*

An Evangelistic Event

THIRTY-SEVEN Baptist churches in Texas recently held a series of evangelistic services with the following results: 1154 persons were brought into the Body of Christ,—an average of 31 persons for each church. The largest number for any one church was 94, and the smallest—four.

Here is an illustration of tremendous value. Of course, these churches believed in the Word of God; believed that unsaved people were lost souls; believed that the business of the church was to give the Gospel message to the lost.

Has the Word of God lost its power? By no means. It is still quick and powerful and sharper than a two-edged sword. Has the Holy Spirit lost His power to convict and convert? No; He still operates through the Word whenever it is given out. Is there any difference between the nautre and need of sinners *now* and when our Lord Jesus was going about doing evangelistic work? No. The condition is unchanging, but the need is greater as the number of unsaved men and women and boys and girls increases with the increase of the world's population.

Who is responsible for this increasingly sad condition? *We* are responsible,—the writer and the reader! Let us not attempt to shift the responsibility to someone else. Are we doing our best? Have we a heart of compassion for lost souls? How are the millions of unsaved, young and old, to ever hear the good news of salvation?

What did our Lord do? He came to this world in human form; lay—as we did—in a cradle; went through all the experiences of childhood and manhood. Why? To make a "better world?" No. The world is doomed to judgment and "evil men shall wax worse and worse" is the prophecy, and that prophecy is being fulfilled today.

Why are we left in this world, after we believe in Jesus as Saviour and Lord? Just to have a good time? No! We are left here to follow in His footsteps and have a *Heavenly* time! What did He do? He came to "seek and to save that which was lost," and so should we. "One soul saved is worth a world of gold!"

What is the great need of the church? Is it not to wake up? To have a heart for the lost as did our Lord, or else drop the name of "Christian" which only demeans the name of Christ if we are not really "Christ-ones." What do great, palatial church buildings mean to Him who was known as "The Carpenter" and who had no where to lay His head? Are poor

outcasts welcomed into these costly edifices by His professed followers?

If we have a heart for lost souls how is it manifested and when? Are we doing our best to win them to Christ that they may receive the gift of eternal life? If not, why not? There is no greater possible joy than that which comes from service for Him. There is a daily "test" to our "testimony," and that is what we need.

It was so with our Lord. It was so with the disciples. It has been so all down through the history of the church. But every victory helps us to go forward. Our eyes are upon our Lord and His eyes are upon us. No good thing will He withhold from us when we walk uprightly.

How proud some are of their social position, —but no worldly position ever really satisfies the soul. Something is always lacking. The names and faces of great men and women fade away. New ones come to the front and occupy our attention. But there is *one* Name, *one* Face, which to really know is to love,—the Name and the Face of Him who loved us and gave Himself for us. He becomes dearer and dearer to us as the days go by. He becomes more real and His fellowship more definite. The joy of the Lord fills our souls and becomes our strength.

We are His representatives. We become like Him. This little old world fails in its attractions and all its "glories fade away." We are looking up. We are walking in the Light of His countenance. We have a sweet and holy testimony for lost and needy souls and we love to give it out.

No power on earth or in Heaven can separate us from Him, for the tie that binds us is unchanging and unchangeable. The best is always before us. How happy we should be, how joyful and how thankful for the gracious privilege of helping others out of the gloom into the glory of the Light of the world—Jesus Christ our Lord.—*T. C. H.*

Supposed Fossil Evidences for Evolution Repudiated by High Scientific Authority

THE annual report of the Smithsonian Institute, issued November 19, 1929, contains a declaration concerning certain fossiliferous fragments which (in the language of a daily paper) "science in recent years has generally accepted as being transition forms between *homo sapiens* and a remote apelike ancestor." This declaration is by Gerrit S. Miller, Jr., Curator of the division of Mammals of the United States National Museum, and is "based on an exhaustive summary of the fossil remains" referred to above. Its significance and value are greatly enhanced by the fact that Dr. Miller is an avowed evolutionist and is admittedly most eager to discover evidence, either above or under the earth's surface, of man's descent from brute ancestors.

Briefly, Dr. Miller acknowledges, though with manifest and great reluctance, that he must repudiate the (so-called) "Piltdown Dawn man" and the "Pithecanthopus Erectus," as being of no evidential value whatever for the purpose of establishing the brute ancestry of man. Preliminarily it should be observed that the bestowal of those high sounding names upon a few fragments of bones and a couple of molar teeth is preposterously absurd; and what is far worse, it is deceptive and fraudulent; for it must needs lead many to suppose that fossiliferous remains had been found of some sort of a "man" who was not quite human, and that from the existence of that single abnormal specimen the existence of a race of similar creatures could be legitimately inferred. As to what the facts are in this regard we will let Dr. Miller speak; and we need not fear that he will present those facts in a way that could be deemed unfair to the cause of Evolution.

In the first place, our authority declares it is useless to search for evidences of man's brute ancestry *above ground;* and hence, "If a human missing link is to be found at all, it must be sought among fossil remains of mammals long ago extinct." Evolutionists have known this for a long time, and therefore they have been "diligently searching in rocks and caves, in gravel pits and stream beds" for evidences that would lend some semblance of support to their cherished doctrine. And what has been the result up to date? Listen:

> As a result of 70 years of effort those tireless workers have made *exactly two "finds"* which are of such a nature that they can be seriously regarded as furnishing the looked-for evidence of man's blood relationship with animals resembling in some general manner the present day gorilla and chimpanzee. These are the *Java Ape Man* (*Pithecauthropus erectus*) and the *Piltdown dawn man.*

Dr. Miller goes on to state that the first of

these "finds" consisted of a fragment of a skull, a femur bone and two molar teeth—that's all. Moreover, he admits that it is impossible to determine whether those fragments belonged to one animal or to several; from which the normal human being will deduce that, if it be "scientific" to present those bits of unrelated bones as a pre-historic "man," it certainly is not *honest.*

Regarding the "dawn man," found in Sussex, England, about seventeen years ago, Dr. Miller points out that this "man" consisted of *nine fragments* of a cranium, which have since been "reconstructed" (in the interest of the evolutionary theory, of course) to form four pieces, and an imperfect lower jaw bearing two molar teeth. Subsequently there were found in the same locality a pair of nasal bones and what was unmistakably a *canine* tooth; and still later two more fragments of a skull and a third molar tooth were found. This miscellany constitutes the evolutionists' famous "Piltdown man."

Dr. Miller quotes an earlier work of his own, in which he pointed out that there was nothing to prove that the skull and the jaw of this "man" belonged to one and the same individual; and he says with commendable frankness:

> While awaiting further discoveries we should not hesitate to confess that, in place of demonstrable links between man and other mammals, we have nothing more than some fossils, so fragmentary that they are susceptible of being interpreted either as such links or as something else.

And he concludes that—

> In order to bring the genuine scientific world (now hoplessly divided touching the nature of these finds —Ed.) into fairly unanimous agreement, it would be necessary to lay before it two or more parts of a missing link, and that those parts should not only give trustworthy information about the structures most characteristic of man, but that they also should have been found under circumstances showing that they pertained to one individual.

In other words, we have here the confession of an evolutionist of the first rank that, after diligent search for 70 years the world over, there exists not a scrap of evidence—not so much as *two parts* of a missing link—in support of the doctrine of man's descent from the lower animals.—*P. M.*

A Call to Prayer

THE outstanding need of the present hour is a heaven-sent revival! The state of vital religion is low. The apostasy is on. Many churches have a name to live, but they are dead. Many of the churches that are not dead have lost their first love. Worldliness is rampant among professing Christians. Modernism has captured most of the schools and many of the pulpits. Even the foreign field has not escaped the ravages of this anti-Christian religion. Family religion is uncommon. The family altar is broken down in most homes. The average church is half-filled or nearly empty on Sunday nights. Two-thirds of the population of our cities are not reached by the Gospel. A billion souls in the regions beyond have not heard the good news. Men are not thinking of God and eternity as they used to in the by-gone days. There is little reverence for God and little respect for authority.

History teaches us that in times of spiritual declension in the past it has pleased God to answer the prayers of His children for revival. For the present crisis, the Lord's challenge is found in Jeremiah 33:3, "Call unto me and I will answer thee, and shew thee great and mighty things, which thou knowest not." Importunate, believing prayer changes conditions. The revival will come when God's people pay the price of confession, surrender, faith and intercession.

Beileving that God's hour has struck, the World's Christian Fundamentals Association calls upon God's people everywhere to set aside the last day or the last night of the year 1929 for mighty intercession for a world-wide revival in the body of Christ. Churches in every land are requested to open their doors for such a day or night of prayer. Let praying people assemble in every city and community throughout the world. Where churches are not available, let believers assemble in private homes. Where a believer cannot find others who are willing to pray, let him have a day of prayer by himself. If we can belt the globe with real prayer meetings, the revival will come.

We ask editors everywhere to publish this call and make editorial comments. We request pastors, evangelists, missionaries and Bible teachers to re-echo the call. The time has come for God's people to unitedly, fervently, believingly pray for a God-given revival. Will you pray, "Lord, send a revival and let it begin in me?"

Notes and Comments

More and More Radical.

Kindly reader, you may sometimes feel that our notes and comments are more controversial than is necessary. Our simple explanation is, we feel it our duty to warn people against the many things that are said now-a-days by liberalists and infidels that have a tendency to undermine faith in Christ and the Bible. Some one must reply and sound a warning note. So we must continue our policy. Thus it seems to us that Dr. Fosdick is becoming more and more radical. Not long ago he was at a symposium of four hundred students at Columbia University where he felt free to express himself. A report tells us that he made the following statement: "I won't say that everybody is religious, but I do insist that many irreligious people are really religious without knowing it." In reply we would say: A person who is religious and doesn't know it must have a very weak, indeterminate and ambiguous kind of religion—a kind that is scarcely worthy of the name. Surely a man knows when he believes in God, when he trusts God, when he holds communion with God, when he worships God, when Christ saves him. The trouble with Dr. Fosdick is, he is given to making too many wild, offhand and ill-considered statements.

The Full Biblical Doctrine.

Another weakness of Dr. Fosdick is that he so often becomes one-sided; he fails to teach the all-sphered doctrine of the inspired Word. At the aforesaid symposium he said: "When I pray, it is not, 'O God, give me,' but 'O God, use me.'" But that is not the whole Biblical doctrine. Christ said, "Ask, and ye shall receive;" "If ye then, being evil, know how to give good gifts unto your children, how much more will your Father who is in heeven *give* good things to them that ask Him?" Un-Fosdick-like, our Lord enjoined on His disciples to ask God to *give* them something. Of course, it is also right to ask God to *use* us. In His parables of the pounds and the talents Christ taught that men's gifts should be used according to His will. So we are to pray for both the blessing of God and the power to use His gifts. The Biblical kind of religion is so much broader than the modernistic brand. First God must *give;* then we must *use.*

More of the Inadequate Kind.

The report of Dr. Fosdick's performance at the above-named symposium says: "He deprecated the authority of church and book, and added, 'My authority is that of science—experience.'" What kind of a combination is that: "science—experience," separated by a dash? Does he mean that science and experience are synonymous? Perhaps he meant to join the two words by "and." At least, that might make a little sense, whereas the other expression is practically meaningless. But taking it for granted that he meant science *and* experience, we are wondering what kind of an authority science would be in matters of religion. What can science tell us about the pardon of sin, the inner witness of the Spirit, the redemption that the Son of God wrought for sinful men, and the hope of eternal life? Science is all right in its place, and nobody loves true science more than does the evangelical scholar; but science is no authority in matters of religion, and every tyro ought to know it. And how about experience? Well, who could ever get the experience of saving grace through faith in Jesus Christ unless he learned about it from the Bible? Oh, you Modernists, you are *so* lacking in the art of adequate thinking!

A Descensus Into Pantheism.

Some of our friends have declared more than once that Dr. Fosdick is something of a pantheist. Our reply usually has been that, if he is a pantheist, he says a good many things that are inconsistent with that view. But at last he has come out into the open—that is, if he realizes at all what he is talking about. At the aforesaid symposium he said: "We no longer believe in anthropomorphism. We don't think of God as a person, a separable entity." Well, if God is not "a person, a separable entity," then He and the world are one—and that is bald pantheism. If God is not a person, why does Dr. Fosdick pray to Him, "O God, use me?" There is no sense in praying to an "It!" An "It" cannot hear your petitions. An "It" cannot comfort you in sorrow. An "It" cannot be your heavenly Father. Oh, what a poor sort of religion is this "It" religion! What a *descensus* from the personal and redeeming God of the Bible to the "It" of pantheism!

Emotion in Religion.

Some of the high-brows are very much afraid of what they term "emotional religion." While we do not believe that emotion should run wild in religion, or in anything else, for that matter, yet we can endorse what a writer in *The Methodist* said in a recent issue: "Was there ever a more superficial and confused psychology than that of the Modernist who

does not know the great place in human nature of the emotional? . . . He will never get the joy in the Lord he despises, nor the peace which passeth all understanding, nor the blessed hope which inspires sublime courage. These emotions in religion come only to the disciple of great faith and rich experience of salvation." We may add that the most wildly excited crowd we have seen for many a day was at a college football game. Men and women shouted themselves hoarse, and often sprang to their feet and waved their hats and flung them up in the air. We never heard a modernist or liberalist or infidel pass any criticism on "emotional football." We are not criticising football; we are simply pointing out the inconsistency of the people who want to keep their religion in an ice-box or a refrigerator car.

Let us try to Get Things Right.

In an issue of the Federal Council Bulletin Dr. Charles Macfarland, editor, and also secretary, accuses Dr. Samuel G. Craig, editor of *The Presbyterian,* of being a party to the "disruption" of Princeton Theological Seminary. This is wrong, entirely wrong. Drs. Craig, Kennedy, Machen, Wilson, Allis and other conservatives desired to keep the seminary as it has been for many years—governed by two boards and loyal to its evangelical heritage and position. But Dr. Stevenson and his crowd were not satisfied. They got up a movement for a single board of control and for an "inclusive" policy. Failing to secure their desire at Princeton, they carried their disrupting clamor to the General Assembly, where they achieved their purpose of changing the governing method of the seminary. Thus these men were the real disrupters. Dr. Macfarland ought to get correct knowledge about the Princeton situation. The trouble is, if we must say it, the Modernists have a fatal faculty for getting things wrong.

Both Whom and What.

Our gifted friend and fellow-worker, Dr. Harold Paul Sloan, says some excellent things on this subject in the last number of his magazine, *The Essentialist.* Because Paul says, "I know *whom* I have believed," some of the Modernists want to lay all the emphasis on the "Whom." To this Dr. Sloan aptly replies: "The 'Whom' must become intellectually concrete as 'what.' If the 'what' be omitted, the 'whom' becomes an indefinite emotion without reasonable warrant and incapable of being conveyed from man to man by testimony. To illustrate, Robert Ingersoll and St. Paul both believed in Christ as a personage 'whom' they knew historically. But the 'whats' in which they expressed their beliefs about Him were totally different. Every 'whom' must have its 'what' before it can be either reasonable or socially effective." The whole truth is, we must accept both the "whom" and the "what" about Christ. If the "what" is indefinite, the "whom" will be similarly indefinite.

As to "External Authority."

That great evangelical scholar, the late Dr. Benjamin B. Warfield, had the following to say regarding this important subject: "There is nothing more important in the age in which we live than to bear constantly in mind that all the Christianity of Christianity rests on 'external authority.' Religion, of course, we can have without 'external authority,' for man is a religious being, and will function religiously always and everywhere. But Christianity, no. Christianity rests on 'external authority,' and that for the very good reason that it is not the product of man's religious sentiment, but is a gift of God. To ask us to set aside 'external authority,' and throw ourselves back on what we can find within us alone—call it by whatever name you choose, religious experience, the Christian consciousness, the inner light—is to ask us to discard Christianity and revert to natural religion." We hope some people we know will let these statements soak in.

Just Natural Religion.

That is what a good many people in our land have today—just natural religion, if they have any religion at all. They think the Bible is simply the result of the natural craving and seeking of the human mind. Hence they want no "external authority," and by that term they usually mean the Bible. They want to make just what bubbles up out of their sub-conscious minds the sole authority. Yes, that is just natural religion, such as the Hindus, Chinese, Japanese and animists have; it is not the religion of Christianity, which is a supernatural religion revealed to man by the Supreme Being.

A Conspicuous Example of Natural Religion.

That is the kind of religion that President J. G. Hibben, of Princeton University, advocated in an address at the Chicago Theological Seminary (Presbyterian) some little while ago. We quote him: "The controversy which has been waged during recent years between the so-called Fundamentalists and Modernists has, in my

opinion, been both unedifying and futile. The fundamental basis of religious conviction cannot be imposed upon us from without, but must arise from within. In any system we must distinguish between the foundations and the superstructure. Creeds, dogma, systems of theology, church administration, belong to the superstructure of religion. They have grown out of experience and thoughtful meditation." Yet Dr. Hibben is a Presbyterian minister who has subscribed to a creed that accepts the Bible as an external authority in matters of faith and practice. The religion he advocated at the said Presbyterial meeting was mere natural religion, not the supernaturally revealed religion of Christianity.

The Same God Throughout the Bible.

Nothing is plainer than the fact that the Bible teaches that the same God revealed Himself in both the Old and the New Testaments. It is just as wrong as it is un-Biblical to talk about "the God of the Old Testament" and "the God of the New Testament." They are not two gods, but one. Shall we prove it? Here is the proof: "God, who, at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1). Peter teaches the same doctrine (2 Pet. 1:16-21). Christ again and again recognized the God of the patriarchs and prophets as His Father.

A Useless Distinction.

In one of his recent "Counsels" Dr. Cadman tries to make a useless distinction. He thinks it is wrong to say, "an inspired book," and that this expression is misleading and has done "untold harm." He adds: "Think, then, of inspired men, not of inspired writings." We think he tries here to make an over-refined distinction. When we say, "The Bible is divinely inspired," everybody knows, or at least ought to know, that it is a metonymy for saying that the Bible is the result of the divine inspiration of the men who wrote it. So no harm can come from the use of such a figure of speech. If the writers were inspired, their writings must be the result of divine inspiration.

A Wrong View of Inspiration.

Says the would-be mentor of the people, Dr. Cadman: "Moreover, it is apparent that God's inspiration must be determined by two factors —first, the man's capacity, and second, his personal experience. God does not choose to move a man to do that for which he has no capacity, nor to relate that of which he has no experience." Afterward he says that "it was a long and difficult process" for God to get men to understand Him. This, too, is wrong and obscure. God created man in His own image, and therefore from the beginning man had the capacity to receive from God a special revelation if it was God's will to impart it to him. As for that magical word "experience," it could not precede the special revelation and inspiration, but had to follow it. The experience was the effect, not the cause, of the divine inspiration. Even a prophet's "capacity" would have had to be enlarged in order to receive a special revelation from God that was inerrant and enduring for the race.

Are Men Still Inspired?

Dr. Cadman seems to think so. He says that "there is no reason why we should not say that God is still inspiring men to discern and make known these aspects" of truth, referring especially to scientific discovery. In making rejoinder, we would say that confusion always arises when men speak of scientific discoveries as being divinely inspired. No doubt God does exercise a general providence over such men, but that is something very different from His revelation of truth directly to prophets and apostles in order to impart to them knowledge which they could not possibly discover by their own efforts. In the realm of science discoveries are made by human effort and investigation, and no sensible scientist today will say that God revealed those discoveries directly to him; but the prophets and apostles claimed direct revelation and inspiration, and never held that they discovered those truths by their own efforts. So let us not introduce confusion into the issue by a loose and ambiguous use of the term "inspiration." Men are not inspired today to write Bibles. The canon of the Holy Scriptures was closed long ago.

What are Up and Down?

Dr. Fosdick, as has been previously shown, tries to make trouble for evangelical believers regarding the ascension of Christ to the right hand of God. He (Fosdick) says that there are no up and down; what we call up is simply away from the earth, and the earth is spherical. Therefore, if Christ ascended from the summit of Mount Olivet in the day time, he would have gone in precisely the opposite direction from that which He would have taken had He ascended in the night time. Thus Fosdick tries to discredit the doctrine of the ascension of our Lord. However, there is no difficulty in the

Biblical doctrine from an astronomical viewpoint or any other viewpoint. Christ ascended to the center of the universe—that is, the center of God's power and sovereignty. Suppose that center is directly up from Palestine at the very hour when Christ ascended from Mount Olivet, it would be literally true that He ascended directly to the right hand of God. Or suppose, after Christ had gone above the overhanging cloud, He changed His direction to reach the center of the universe, He would still be away from the earth wherever He went; and that would be *up*. So do not let Dr. Fosdick's carping at the Bible disturb your faith, kindly reader. If you do, you too, will soon land in pantheism; and that will be a very poor substitute for Biblical religion.

We Appreciate These Good Words.

One of the most eminent lawyers and judges of one of great states writes us a personal letter in which occur the following kindly words: "Permit me to compliment you upon the very fine work that you are doing on the BIBLE CHAMPION. It would be a good thing if it could be placed in the reading-room of every college and seminary in the United States. I think none of them need it more than Union Seminary, New York." Thanks, many! Such appreciative words make us feel that our effort are of some avail.

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Wayside Gleanings

Dr. Osborn is heard from again. This time he rises to say to his American Association for the Advancement of Science audience at Des Moines, Iowa, that humanity is too brainy for his origin from an ape. He is still an evolutionist. In the picture drawn by Dr. Osborn, in the great forests fifty million years back existed a stock with a spark of intelligence and ambition that carried it out into the open plains and the uplands to fight a running battle for existence and develop into men. In the same forest was another stock, backward, forest-loving, lacking ambition, which remained in the trees and developed into the apes. What the origins of these two might have been, scientific data does not disclose clearly.

Dr. Osborn further says that Darwin's hypothesis of an ape-man as our ancestor must be reconsidered because of discoveries of which Darwin knew nothing. For the ape-man Dr. Osborn substituted evidence of the "dawn man," a true human being. In the new books of science he traced this intelligent man back 1,250,000 years, listing this lineage as one of the great discoveries of the century. Certain of the cavemen, he thinks, were our superiors both in average brain capacity and in average artistic ability.

Dr. Osborn took his audience in imagination back through this ancient hall of fame, to exhibit cavemen with brains as big as moderns, a music-making primitive man, an artistic man with modern picture-drawing abilities, a daring, skillful elephant hunter—the great prehistoric trails of now extinct elephant species controlling his migrations. He named several races on earth today with brains about like those of the dawn men. He drew pictures from studies of structures of bones, indicating human traits too strongly to have been derived from apes. All this deliverance by Dr. Osborn suggested to Dr. Nelson the poem he wrote and which we print elsewhere in this issue.

The thirteenth annual convention of the World's Christian Fundamentals Association will be held in the Bible Institute of Los Angeles, California, from June 8 to June 14. The programme of the convention is to center around the person and work of the Holy Spirit. Tentatively suggested subjects are: The Holy Spirit and the Bible; The Holy Spirit and Christ; the Holy Spirit and Creation; The Holy Spirit and the Church; The Holy Spirit and the Individual; The Holy Spirit and the Missions; The Holy Spirit and Evangelism; The Holy Spirit and Revival; The Holy Spirit and the Second Coming of Christ.

A piece of property has been purchased in Alhambra, Cal., for a rest home for M. E. retired missionaries and foreign missionaries on furlough, by the Thoburn Endowment Trust.

A gift of one million dollars by the family of the late Charles Deering of Evanston, Ill., for a new general library building on the Evanston campus of Northwestern University, has been announced by President Walter Dill Scott.

The next General Conference of the M. E. Church, South, will meet in Dallas, Texas, May, 1930.

Receipt of a gift of $100,000 from John D. Rockefeller, Sr., to be applied to endowment funds, is announced by Rev. Dr. P. C. Wright, executive secretary of the Northern Baptist Ministers' and Missionaries' Board. The gift brought Mr. Rockefeller's total contributions

to the fund to $5,500,000. The interest from the endowment funds is used to care for members of the Northern Baptist Ministry, who through age or infirmities have been retired from active service or who for other reasons are in need of financial assistance.

Thousands of German Mennonites and members of other pacifist religious sects are migrating from Russia to Germany and Scandinavia from where their forefathers emigrated generations ago in quest of religious liberty. Russia has refused to permit them to take any of their property with them.

Sunlight is an electrical phenomenon, a government scientist concludes.

Will Rogers says the January 1 football game at Pasadena wound up "the most successful financial season that higher education has experienced since they took professors out of universities and replaced them with coaches."

According to the *Literary Digest* more than 32 per cent of all Presbyterian, Northern Baptist and Methodist Episcopal churches in the United States do not report a single convert in 1927. The figures show that in 3,269 of the Presbyterian churches there were no converts; in 3,474 Northern Baptist churches there were no converts; in 4,651 Methodist Episcopal churches there were no converts; this ratio seems to show that in sixty thousand churches of all denominations in America during 1927 not one person was added on confession of faith in Christ.

The executive committee of the National Federation of Men's Bible Classes now represented in 40 States of the Union held its first meeting on January 5 in Mount Vernon, New York, to formulate plans for the national convention to be held in Washington, D. C., next

Five hundred thousand persons made contributions toward the building of the Cathedral of St. John the Divine now being erected in New York at a reputed cost of $15,000,000.

Dr. W. B. Riley, Minneapolis, Minn., one of our contributing editors, hopes in the next year to liquidate every debt outstanding against the Northwestern Bible School. This accomplished, he will celebrate with a light heart the thirty-fifth anniversary of his pastorate with the Minneapolis church, his thirtieth anniversary as founder of the Bible school, and his seventieth birthday. Northwestern Bible School is interdenominational, its professors and board of directors coming from five or six of the larger evangelical denominations, while its students represent fifteen evangelical bodies. The enrollment last year was 446.

The wets say 1360 persons were killed in the first ten years of prohibition. Now a news item tells us 53,556 persons were murdered in the last ten years before prohibition by intoxicated persons. And nearly all who were killed by dry officers were liquor criminals, but the large majority murdered by drunken men were innocent victims.

The International Council of Congregational Churches will be held in Bournemouth, England, July 1-8, 1930.

A report, just published in India reveals that there are now 8,500,000 wives and 3,000,000 husbands under fifteen years of age; 110,000 husbands and 218,000 wives under five years of age; 575,000 husbands and 2,610,000 wives between five and ten years of age. There are, also 400,000 Indian girl widows below fifteen and of these 15,000 are baby widows under five years and 102,000 between five and ten years.

Moravian mission work among the Eskimos began in Greenland in 1733; in Labrador work for them was put on a permanent basis in 1771. In Alaska, where their population is densest, five Moravian workers established a station on the Kushowim River in 1885. This is exclusively a Moravian field. The entire membership in this Mission, extending from the Mushagak River northward to Nelson Island and 150 miles eastward, now numbers 2,323.

According to Dr. Covert, Sec. of the Presbyterian Board of Christian Education, more than 30,000 young men have been aided in obtaining a higher education during the past century, at an expenditure of more than $1,000,000.

Harvard University will be the recipient of more than $5,000,000 under the terms of the will of Stuart Wyeth, president of John Wyeth & Son Corp., manufacturing chemists, which was filed for probate at Philadelphia, Pa.

Courses in modern languages and science are now being added to the traditional Arabic and Moslem law and theology, at El Azhar, ancient Moslem University, whose curriculum has not changed for nearly 1000 years.

A new bill, which has passed the Legislative Assembly of India, giving a prison sentence of one month and a fine of $360 to any one solemnizing a marriage between a girl under fourteen years of age and a boy under eighteen.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11,R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

Mere reputation is a soap bubble, while character is a polished gem.

Envy, like the wounded serpent, self-stung, dies in home-made agony.

Wisdom excuses others easily, but itself never; folly reverses the order.

Life is like a dinner; what we put into it predetermines just what we get out.

With the jewel of a good character the plainest setting is the most becoming.

Unnecessary feasting makes necessary fasting, for sickness is born of surfeit.

The gold that adorned the temple was the gift of the people; and the temple that sanctified that gold was the gift of God. We are workers together with Him.

Happiness makes a healthy body, while despondency is the father of disease.

Forbidden fruit is still a costly commodity, but there are still Edens of innocence and paradises of purity being swapped for it.

Men have to sweat for death, while limitless life is still a donation from the Deity.

Some folks repent by the job and get through with it at once into a life of virtue, while others think it has to be done by the day and never get through.

When the preacher's heart gets real warm his cold church members will get thawed out, generally.

Most prayers that God answers are secret prayers.

Some men are like an insurance policy in that it takes death to make them a blessing.

The best thing some men ever do for the world is to leave it.

He has too much money now who is not making good use of what he already has.

The Saviour took our natures and went to temperal defeat and death for us: that we might take His name and nature and go to victory and eternal life through Him.

To believe the Lord is limitedly to be like the Lord—to believe Him. The apostle said, "For me to live is Christ."

He who is truly serving God never wishes for a holiday.

A well digested defeat begets success and a right appreciation of death leads to life eternal.

A crossless life means a crownless death for coronation is supplemental to crucifixion.

In the saint, as in the Saviour, terrible temptations, manfully met and virtuously vanquished, form the foundation of Christian character.

He who knows the power of Christ's mighty name knows more than all the pseudo scientists of earth.

He worships God best who truly loves his brother most.

Difficulties make heroes where easy circumstances would have made slaves.

They control God and nature who keep the laws of both.

Real virtue is inoffensive and pleasing. Be sure there is something bogus about the seeming goodness of a complaining and disagreeable old growler.

Those who teach others need often to examine themselves.

Useful activity is the greatest amusement to intelligence.

He is and will ever be most exalted who chooses the humblest place.

He who is small in faith will never be great in anything but failure.

The best use of time is the best provision for eternity; and he who lives to live again will never die.

Example is the best exhortation, and to *be* good is to *do* good; to be at it ourselves is to set others at it.

Heaven never abandons the man who constantly abandons himself to God.

Some die without having really lived, while others continue to live, in spite of the fact that they have died.

The purity that springs from passion felt and resisted has purpose, power and glory in it; but little glory has that soul who, though chaste as ice, is just as cold.

Contentment and peace form a throne and a crown; while both a crown and a throne without these are a husk without the kernel, or a casket without the gem.

Excessive desire makes disease, and pain is born of pleasure. Too much of a good thing is a bad thing.

You can no more find a willingly sinning Christian than you can find an honest thief, a truthful liar, or a holy devil.

We need not expect God to answer our prayers for the blessings of the neighbors if we are unwilling to help bear the expense of the revival meeting through which he is to do it.

The religion of Jesus is a new and divine life and not something externally applied for mere appearances, like a cork leg, a wig, or a glass eye.

It is better to have to go up hill all the way to heaven than to go down hill to hell.

True greatness is the offspring of clear thought and hard work.

If our religion does not save us from our sins in this world it will not save us from their consequences in the next.

A hypocrite skulks to hell's back door garbed in the habiliments of heaven.

Real truth has mighty little respect for popular opinion.

Wickedness is cruel because it is ignorant and ignorant because it is cruel. It is so inherently devilish that like a self-sucking cow its feasts prove fatal eventually.

He who has lost faith in mankind has lost much; he who has lost faith in himself has lost more; but he who has lost faith in God has lost all.

He is heaven's true savant who knows "The secret of the Lord," which is only "With them that fear Him."

My enemies have unintentionally added more cubits to my spiritual stature than they have added wrinkles to my brow or gray hairs to my head.

If my enemies could know how God has overruled and blessed their enmity to my good they would become my friends for spite.

He who truly rejoices in the prosperity of another deserves it as his own and in some limited sense he partakes of it too.

The person who plans and works the hardest for the happiness of others finds that God does the same for him.

Many men spend their youthful years in laying a firm foundation for premature disease and death later on.

Suffering is the shadow of sin and the world is full of woe because it is full of wickedness.

In religion as in everything else some people aim at nothing and they hit the bull's eye because it is hard to miss.

As bad cider sometimes makes good vinegar, so some men's lives that were not made an inspiration often become a warning.

Since internal rather than external possessions constitute the true riches there are some rich paupers and some very poor millionaires.

If our religion does not make a change in our lives then we better make a change in our religion.

God has promised to "set His bow in the clouds." We desire to see it in the clear sky but we never see it there.

Some people mistake laziness or dispepsia for religion.

If you place a drone on the back of a worker you have an upper and lower class.

The formalists and backsliders of Christ's day crucified Him, and that crowd has been at the same business ever since.

If men will not become God's children, it were better for them if they had never been any body's else.

If men will not seek the new birth, they would have been better off if they had never received the old, natural birth. They had been better never to have been born, than never to have been born again.

The evolutionists acknowledge that at least for several thousand years back, man has not made any perceptible advancement physicially. That being true the hope of salvation from evolution is a very dim and distant affair. Their acknowledgment forms a very good reason for abandoning a useless, even if not a baseless theory.

THE ARENA

The Really Assured Results of the Radical Criticism: Or the Changed Conceptions of the Bible and of Religion Necessitated by the Radical Criticism

By Professor William M. McPheeters, D.D.,LL.D., Presbyterian Theological Seminary, Decatur, Georgia

OF LATE years not a little has been said and written about what have been called "the assured results" of the Radical Criticism. To this no thoughtful person can take exception. Indeed, for a long time nothing has been more needed than a clear, consistent and relatively thorough exposition of these results. Many things have militated against such an exposition. Sometimes a spurious prudence has dominated the presentation. In other words, the person from whom the presentation has proceeded has not judged "the time ripe for" an unreserved statement and "an open advocacy" of all the results assured where the principles and premises of the Radical Criticism are accepted. Again, the presentation has been dominated by an apologetic interest. It has been made for the purpose of disarming fears, and gaining suffrages, and has allowed itself a very free use of "the apologetic minimum."

But, whatever the explanation, the fact is that most of the presentations so far offered of the "assured results" of the Radical Criticism have been characterized by nothing so much as by superficiality and inadequacy. A shining example of such inadequacy of presentation is furnished by an article, entitled "The Established Results of Old Testament Study", that appeared in The Homiletic Review for January, 1907. No exception can be taken to this presentation—*so far as it goes.* The trouble with it is that, in his zeal to show that "views once pronounced dangerous and destructive" are now held by "men of sincere devotion, whom it would be sheer pharisaism to disclaim", its esteemed author has either failed to notice or to mention what are unquestionably the most important of all "the concrete results", not of "Old Testament study", of which he professes to write, but the most important of "the concrete results" reached by the leaders of that particular coterie of Old Testament students for whom he essays to speak.

Take a single specimen. Let it be the first of "the concrete results" mentioned by the writer to whom I have referred. It reads: "The Pentateuch can no longer be regarded as a composition issuing from the hand of Moses, as it stands". And then, doubtless upon the principle *de minimis, not curat lex,* the writer adds, "The literary analysis into the documents known under the symbols J, E, D, P, is universally accepted". And with this single statement the writer concludes his presentation of "the concrete results" regarding the Pentateuch reached by the coterie of scholars whom, without meaning offense I have ventured to call radical critics.

Now I respectfully submit that this presentation is meager to the point of being misleading. Indeed, it omits all that is most essential in "the concrete results" regarding the Pentateuch reached by this school. It gives no hint as to their "concrete results" regarding the contents and character of the Pentateuch. But it is with these latter that the Christian public is most deeply concerned.

An Authoritative Statement of the Really Assured Results of the Radical Criticism

Happily the light on these points, for which we look in vain to the article in The Homiletic Review, has been furnished from another source. An organ of the Radical Criticism, that has itself been largely instrumental in bringing about the present situation has, it seems, at last discovered that it no longer requires "any special heroism" "openly" to state and advocate the changed conception of the Bible and of religion necessitated by the principles and premises of that school. Indeed, it has persuaded itself that these changed conceptions are themselves "in every way to the advantage of religion and the Bible".[1] Let us then under

[1]The Biblical World, Dec., 1906, p. 356.

its very competent guidance proceed to examine these changes. And lest I should be suspected of stooping to mere travesty, I shall avail myself as far as possible of the very language employed by The Biblical World in setting forth these best "assured" of all "the concrete results" of the critical school for which it speaks.

First Result: A Change of View as to "The Mere Matter of Date"

The following will serve as a beginning. It will be found in the paragraph immediately preceding that in which The Biblical World sets up the, everything considered, remarkable claim above cited. I quote—

> "But we run no risk in saying that the more modern theory, that the books 'of the Pentateuch' were based on older documents and assumed their present form centuries after Moses, with its corollary that much of the material is in no strict sense historical, but ancient legend shot through with the religious purpose of the prophet who gave it shape, will be by a large number of the more intelligent writers, pastors and teachers either openly advocated or simply taken for granted, and that in very few instances will it require any special heroism to take this stand".[2]

Here then we have, in the very words of The Biblical World itself some of the changes in our conception of the Bible and indirectly of religion necessitated by the Radical Criticism. Let us inspect them with care, so as to assure ourselves that we perceive just what they are, and take in their real dimensions. Having done this we ought, it would seem, to be in a position to judge for ourselves whether these changes are indeed "in every way to the advantage of religion and the Bible".

The first and most obvious of them relates to the date—"the mere matter of date", is the way in which it is oftenest referred to—at which the books of the Pentateuch assumed their present form. Instead of dating these books from the time of Moses—which, we may note in passing, is the time from which the bulk of the matter contained in them professes upon its face to come—we must refer them to a period some centuries after Moses. Now we have so often heard it said that this matter of date is purely immaterial and does not in any way seriously affect the nature, value, or authority of the Pentateuch, that from sheer dint of repetition that proposition is finding lodgment in many minds as a *working axiom.* But let the reader note the "corollary"—I use the term employed by The Biblical World—which that journal says follows from dating the books in their present form "some centuries after Moses", and he may find himself forced to the conclusion that this "mere matter of date" is by no means as immaterial as he may have been disposed to permit himself to assume. That "corollary" will be considered in its own place.

[2]Op. cit. p. 356.

A Second Assured Result: A Change of View as to Authorship

But the changed view of the Pentateuch necessitated by the Radical Criticism does not stop with the "mere matter of date". The changed view as to the date necessitates a changed view as to its authorship also. This latter change is twofold. On the one hand, we are required to surrender the view that the Pentateuch as a whole, or any considerable part of it, proceeded from Moses, the servant of God, the leader and lawgiver of Israel—and this notwithstanding the fact that on their face considerable sections of these books explicitly claim to be from him. On the other hand, we are required to receive these books from the pens of persons living some centuries after Moses. This change of view as to the authorship of the Pentateuch we have also been accustomed to hear represented as *wholly unimportant.* We have been frequently assured that it also left the nature, value and authority of the contents of the Pentateuch unaltered. The value of a writing we are told, with much complacency—at least its *religious* value—is not affected by its "human authorship". Well, as to this we shall be in a better position to judge when we come to take account of the "corollary" from this changed view as to date and authorship to which The Biblical World directs attention. In the meantime it will be as well for us to ask, —Just who are the persons to whom the Radical Criticism is turning us over for light and leading in matters of religion? Moses we know. But who are J, E, D, and P? This question I shall not pause here to answer. We may glance at it again a little later. But that the Radical Criticism does demand a change in our view of the authorship, not only of the Pentateuch, but of many other books of the Bible, is certain.

A Third Assured Result: Contents of Pentateuch Largely a Body of Ancient Legend

Further, the change of view necessitated by the Radical Criticism does not stop here. The Biblical World says, and says truly, that the changed view as to the "mere matter of date" and of authorship, just noticed, carries with it certain corrollaries. Those seeking to com-

mend the conclusions of the Radical Criticism have not always judged "the time ripe openly to advocate", or indeed openly to set forth, these corollaries. But, as all know, it is of the very nature of a "corollary" that it is—whether perceived or not and whether stated or not—an inherent and inseparable part of the proposition of which it is the "corollary". Still we may congratulate ourselves that now at last The Biblical World judges "the time ripe openly" to state one of these corollaries. Further, the particular "corollary" that it mentions is just as "concrete" and just as "assured" as any of the results that the Radical Criticism has to offer.

It is this: the change of view as to their date and the authorship necessitated by the Radical Criticism in its turn necessitates *a change of view as to the contents of the Pentateuch*. This change also is twofold. For one thing, it requires us to look upon "much of the material" in the Pentateuch as "in no strict sense historical, but" as in reality merely "ancient legends shot through with the religious purpose of the prophet who gave" the books of the Pentateuch their present form,—and this, the reader will please observe, despite the fact that many, if not most, of the narratives of the Pentateuch purport upon their face to be the actual experiences of actual persons.

Such, then, according to The Biblical World is a part of the changed view of the contents of the Pentateuch necessitated by the Radical Criticism. Whether it is an important or an unimportant change, I shall not now pause to inquire. And whether or not it is a change that is "in every way to the advantage of religion and the Bible", I shall not now pause to inquire. But the reader should not fail to notice carefully one point,—namely, that if the narratives of the Pentateuch are in reality merely "ancient legends", then, while they may still be in a way entertaining, and possibly within their limits profitable also, they become "useless as a guide to historical truth". In other words, we can no longer turn to these narratives with any confidence of being able to ascertain from them with certainty what Moses, for instance, said, or did; or, what is of infinitely more importance, with any confidence of being able to ascertain what God said or did.

A Fourth Assured Result: We Are Turned Over for Light and Leading in Matters of Religion to Writers Unknown to and Unendorsed by Christ

And this leads me to notice the second element in the changed view of the contents not only of the Pentateuch but of all Scripture necessitated by the Radical Criticism. It is this: Instead of seeing in the Scriptures a revelation from God, or even a revelation of God, we must be content to see in them, at least primarily, merely a revelation of the thoughts, or to put it at once more plainly and more correctly, a revelation of the speculations about God, of those who, to use the verbiage in which The Biblical World has wrapped the subject up, have "shot through" these "ancient legends" with "their religious purpose".

The real significance and magnitude of this change of view as to the contents of the Pentateuch comes into clearer light in connection with another corollary from the changed view as to the date and authorship necessitated by the Radical Criticism. This corollary, it is true, is not mentioned by The Biblical World, but it is just as certainly wrapped up in its premises as the one that it does pause to elaborate. It is this: The persons who "shot through" what The Biblical World calls the "ancient legends" of the Pentateuch with what it calls their "religious purpose", and likewise the religious teachings of which these "ancient legends" have thus been made the vehicle, come to us *absolutely without any endorsement*,—except that of the Radical Criticism itself. And this for the simple reason that for whatever knowledge of any kind we possess of these persons or of their real teachings we are wholly dependent upon the Radical Criticism. Their personalities and their performances alike have utterly eluded Argus-eyed History. I do not allude to this fact because of any touch of the marvellous that there is about it—though I think my readers must agree with me that there is certainly a touch of the marvellous about it. But I refer to it that I may if possible bring home to the reader a distinct consciousness of the fact that the Radical Criticism itself is, as I have said, the soul source of whatever knowledge we have of these persons, their "purpose" and their teachings. To all history each and all of the persons symbolized by J, E, D, and P, are absolutely unknown. I do not mean merely that their respective names are unknown to history—though this also is true, and, when one pauses to reflect upon it, not only true, but truly remarkable. For according to the Radical Criticism the prophets who "shot through" these so-called "ancient legends" with their so-called "religious purpose" were many—indeed, there were whole "schools" of them—and not only so but they were distributed over a wide area, and lived and labored for from a quarter to half a millenium.

This being the theory, I think that one is warranted in saying that it is truly remarkable that in the case of no single one of this legion of "prophets" has so much as a shred of a reminiscence, of either his name, his personality, or any of his performances, been caught in any of the innumerable meshes of either history or tradition,—and that, notwithstanding the ages-enduring, world-moulding character of their work! In a word these "prophets" who have shot through with their "religious purpose" not only the Pentateuch, but large sections both of the Old Testament and the New, are, if not the creation, certainly the discovery, of the Radical Criticism! This fact, while it may redound very much to the credit of the Radical Criticism, does not, of course, necessarily redound in any way to the discredit of these "prophets" whom it has, as it were, unearthed and introduced to the public. But the reader will see at once that it does justify me in saying, as I have said, that these long buried writers are wholly dependent upon the Radical Criticism for whatever endorsement they and their teachings can have.

And now with this very significant fact clearly before us, I feel sure the reader can not fail to see the magnitude of the change in our view of the Bible, and, indirectly, of religion also necessitated by it. For according to the view hitherto dominant and, for that matter, still dominant in the Church of God, the author of the Pentateuch was known to and endorsed by a whole line of credible and competent witnesses beginning with "Samuel and all the prophets" and extending down to and including our Lord and his apostles. Such, I say, has been and still is the view as to the authorship of the Pentateuch dominant in the Church of God.

And when I say that the author the Pentateuch was known to this long line of witnesses, I mean very much more than his name was known to them. I mean that they knew, or supposed themselves to know, and that with much detail, the personal history and character of the man Moses: knew the character and source of the commission under which he spoke and acted: knew the specific time, place and circumstances under which his official acts were performed and his official utterances made. Further, the Church's conception of the contents of the Pentateuch as history and not "legend", and of the authority of those contents as a veritable revelation of God from God, has been shaped and determined—and rationally shaped and determined—by the view that the author of the Pentateuch was, in the sense described, known to and his teachings endorsed by this long line of competent and credible witnesses, including our Lord and his apostles.

But, if we accept the teachings of the Radical Criticism, then, in contrast with all this, when we turn to the Pentateuch—and for that matter to many other parts of the Bible—we turn for light and leading upon the most momentus of all subjects to a body of ancient legends shot through with the religious ideas of writers who were themselves wholly unknown to our Lord and his apostles, and whose authority and teachings are utterly destitute of their endorsement. Nay, we turn to a body of writers to whose religious conceptions and ethical ideals the radical critics themselves are very far from giving their unqualified endorsement. For while the Radical Criticism calls these writers "prophets," it must be remembered that it uses this word with a looseness and a latitude that impart to it a very different meaning from that it had upon the lips of our Lord and his apostles.

And farther still, it must be borne in mind that while the Radical Criticism throws the mantle of a large, though, it must be admitted, an ethically somewhat flexible "charity" over the moral foibles and failings of these writers, it has never yet, so far as I know, had the hardihood to commend to the imitation of us moderns the ideals and methods of these "prophets" whom it has unearthed. Indeed, what the Radical Criticism itself has brought to light regarding these methods has made it necessary for writers like Drs. Driver and Cheyne to seek to shield these "prophets" of theirs from public contumely and contempt by putting forth on their behalf apologies which, in the judgment of many, need themselves not a little to be apologized for.

Such, then, are some of the changes in our conception of the Bible necessitated by the Radical Criticism. Such are some of its "concrete" and "assured results". Grant the changed view of the date and authorship of the Pentateuch demanded by the Radical Criticism, and logic will "assure" the other results. And these are the changed views of the Bible which The Biblical World assures us are "in every way to the advantage of the Bible and religion"!! But, as I have said, with the changes themselves before him the reader is perhaps quite as competent to pass upon this latter point as is the journal just named.

A Fifth Assured Result: The Ethics of Religion of the Old Testament Brought Under Suspicion

Let us note, now, another of the changes in our conception of the Old Testament necessitated by the Radical Criticism. The Biblical World states it thus,—

"To be sure" [it says] "he" [*i.e.*, our Lord] "did express his conviction of the high value and essential moral soundness of the moral teachings of the Old Testament. But he just as clearly criticized its ethics and religion in matters of detail, and by so doing denied to it as a whole that divine authority which it was sought to defend by appeal to his words. The truth is, his attitude to it was distinctly critical and eclectic, alike in approval and disapproval".[3]

The change of view here brought to our attention relates, as will be perceived, to no less a matter than our Lord's personal attitude towards the Old Testament, or more specifically still towards the ethics and the religion of the Old Testament. Personally the reader may or may not believe that our Lord was the defender of the inerrancy of the Old Testament "in ethics and religion;" but I have too much respect for his intelligence to suppose that it is necessary for me to point out to him how real and how far reaching is the change from such a view to the view that our Lord "denied to the Old Testament as a whole divine authority," and that "he criticized its ethics and religion in matters of detail". And certainly it is hard to see how such a change as this is or can be to the advantage either of the Bible or to that of religion when he can felicitate himself upon the fact that our Lord declined to give his unqualified endorsement—not to the verbal inerrancy, not to the historical accuracy, but—to the inerrancy of the ethics and religion of so considerable and fundamental a part of it as the Old Testament. With the open advocacy of such positions, it really begins to look as if the Radical Criticism were about to discover itself. This done, how long such Evangelicals as are dallying with or have already adopted its premises will continue to say "Lord, Lord", becomes an interesting question.

A Sixth Assured Result: The Old Testament Presents an Essentially Misleading View of the Origin and Growth of Israel's Religion

A further change in men's conception of the Bible and of religion necessitated by the Radical Criticism comes to light in the following statement of The Biblical World:

"So long as we assumed that the first books [*i.e.*, the first books of the Old Testament] were also the oldest, we read the history of Israel's religion in no small part wrong end to. The tedious documentary analysis and laborious arranging and dating of documents and books are issuing slowly in a reconstructed history of the origin and growth of Semitic and Israelitish religion, in the light of which the significance of this unique divine revelation appears as never before".[4]

To pause upon mere details of phraseology would simply distract the attention of the reader from the main matter. It must suffice to say in a word, that writers so free from all taint of evangelical orthodoxy as Drs. Morris Jastrow, Jr., and Friedrich Delitzsch have given it as their deliberate judgment, that such a use of the word "revelation" as is made in foregoing extract is simply inexcusably dishonest. But be that as it may, it is easy to see that the changed view of the Old Testament here brought before us relates to *the availability* for general use of what the Biblical World calls the "unique divine revelation" contained in the Old Testament. The time was when the view was quite common that the wayfaring man—provided he was not altogether a fool and had access, let us say, to a copy of King James' Version—might without any other assistance whatever, with a little care, a little effort, and a little patience, reach for himself a true and a reasonably adequate conception of the origin, growth and general character of the religion of Israel.

But how is it according to The Biblical World? It tells us indeed that the Old Testament contains a divine revelation, nay, a "unique divine revelation"; but it also tells us that no one can get an adequate, or even a just, idea of either the nature or the contents of this "unique divine revelation" from reading the account of it given in and by the Old Testament itself. On the contrary it is one of the "assured" "concrete results" of the Radical Criticism, that the more clearly one gets before him the account of the nature and contents of this "unique divine revelation" given by the Old Testament itself, and the more closely he cleaves to that account, the farther will he be from anything like an adequate, or even a measurably correct, conception of its real nature and contents. And further, according to the view necessitated by the Radical Criticism, before one can get a glimpse of the full-orbed radiance of this "unique divine revelation", he must wait until the radical critics have completed to their own satisfaction "the tedious documentary analysis and laborious ar-

[3] Op. cit. p. 356.

[4] Op. cit. p. 357.

ranging and dating of the documents and books" that they suppose themselves to have discovered in the Old Testament! But, if this be true, may we not pertinently inquire, What chance has the average man of really knowing anything about this truly "unique divine revelation"? And yet this is one of the changes necessitated by the Radical Criticism that The Biblical World heralds as "in every way to the advantage of religion and the Bible"!

A Regrettable Injustice to the Leaders of Christian Thought

Another of these changes The Biblical World put as follows:

> "Men have ceased to be interested—and rightly so—in the question: 'Is this the doctrine of the church?' It is for them no longer an ultimate question: 'Is this the Christian view? Is this the teaching of the Bible?' All these retire behind the one question: Is this the truth?"[5]

Perhaps no more serious or far-reaching change in men's conception of and attitude towards the Bible has been wrought by the Radical Criticism than just the one involved in the foregoing statement. It relates, the reader will please observe, to no less fundamental a matter than the authority and finality of the Bible in matters of religion. Indeed, one is warranted in going farther and saying that it relates to no less fundamental a matter than the authority and finality of the teachings of our Lord in matters of morals and religion.

It is greatly to be regretted that a journal which, like The Biblical World, stands as a conspicuous representative of scientific Biblical scholarship, should, in a paragraph that parades its devotion to "truth and reality", permit itself in statements like those cited above, which are not only loose to the point of being wholly misleading, but all the implications of which, the necessary and designed implications of which, are glaringly in contradiction to "truth and reality".

Apart from the evidence of its own language, it would seem incredible that The Biblical World could lend its pages to create the impression, that the real and accredited leaders of Christian thought in the past have given such questions as, "Is this the doctrine of my church?", or "Is this the Christian view?", or even the question, "Is this the teaching of the Bible?" the precedence over the question, "Is this the truth?". I need scarcely say that such a notion is flagrantly false. And none should know better than do the editors of The Biblical World themselves that from the days of our Lord, and beginning with our Lord himself, the leaders of Christian thought have never failed or ceased to throw to the front, as the primary question, the question of the Evidences. And what is the question of the Evidences? It is just the question as to the truth of the claims that the Bible makes for itself, the reality, or validity of the claims that our Lord makes for himself. I shall not now pause to consider whether or not these claims have or have not been correctly conceived by the leaders of Christian thought. But to deliberately set about to create the impression that they have consciously cultivated among their followers a blind and unreasoning deference for the Bible, a blind and unreasoning acceptance of its teachings, is not creditable to the journal that does it.

Why the Bible has been Accepted as Infallible in Matters of Faith and Practice

It is true that the leaders of Christian thought have exalted the Bible to the position of the supreme, the final, and the infallible authority in all matters of faith and practice. *Indeed, this has been the distinctive characteristic of the Christian, as contrasted with the rationalistic, and infidel, view of the Bible.* The Christian view has been—and still is—that the teaching of the Bible in matters of faith and practice, once correctly ascertained, can always be relied upon as true. And the better class of rationalists and infidels among whom there have not been wanting men of high character and splendid gifts—men with far too much respect for themselves and for "truth and reality" to masquerade under the Christian name—have uniformly antagonized, not the Bible, but this distinctly Christian view of the Bible. They have not failed to recognize the fact that the teachings of the Bible upon some subjects were sometimes true, and not only true, but the very best of their kind and supremely important. But what they have maintained has been, that the teaching of the Bible on any subject is not necessarily true, and hence is not always to be accepted as true. And for this reason, they have refused to make the teaching of the Bible a test of truth in doctrine or morals.

Indeed, this rejection of the claims to supreme authority based upon infallibility made for Christ and the Bible—yes, and made by Christ and by the Bible for themselves—I say the rejection of these specific claims, as it has been the badge, so in a very true sense, it has also been the essence of the infidelity of the men to whom the term "infidel" has been ap-

[5]Op. cit. p. 358.

plied in no spirit of bitterness, or contempt. And on the other hand, the distinctive badge of those called Christians has been an unqualified submission to the authority of the teachings of Christ and the Bible, once these had been correctly ascertained.

But does this mean that the leaders of Christian thought have exalted the question, "Is this the teaching of the Bible?" above the question, "Is this the truth?" Clearly not: for they only exalted the Bible to this position of supreme arbiter in matters of faith and practice after they had to the utmost of their ability *tested the truth of its claims,* and only because they were profoundly convinced that it claimed for itself just this position of supremacy and infallibility. To them an errant and fallible "divine revelation" would have appeared to be a truly "unique divine revelation", because they would have found it impossible to conceive of God as either a fool or a liar! They took it for granted that, if God had really given a revelation, its "teachings", as far as they went and when correctly ascertained, could at least be relied upon as truth. And that is the reason why they gave themselves so much pains to satisfy themselves that the Bible is what it claims to be, a revelation of God proceeding from God.

A Seventh Assured Result: The Christian Must Give Place to the "Infidel" View of the Bible

The sum of this particular "concrete" "assured result" of the Radical Criticism, therefore, is, that it necessitates our substituting the distinctively infidel, for the distinctively Christian view of the Bible. But why should we hesitate so to do, when this is one of the changes that The Biblical World, which is nothing, if not Christian and scientific, assures us has been "in every way to the advantage of religion and the Bible"?

An Eighth Assured Result: The Bible Reduced to a "Source" in Matters of Religion

How much the changed conception of the Bible just mentioned means will further appear in connection with the next change brought to our attention by The Biblical World. Says the instructive editorial from which I have been quoting:

> "There has been a general re-examination of opinions and convictions in the sphere of religion, with a resulting emphasis upon the great central truths that are essential to the highest living, and a retirement into relative obscurity of those lesser matters about which difference of opinion, or even lack of definite opinion, is of minor consequence".[6]

And to what does the change of view here set forth relate? Obviously to nothing less than to the *very source and nature of our conception* of religion. Formerly we turned to the Bible as the source, the finally authoritative source, of our idea of religion; and as it was the source of our conception of religion, so from it were derived the elements constituting that conception. From it we learned, were taught, were authoritatively made to understand, "the great central truths that are essential to the highest living", aye, to the attaining of "eternal life." We were content to be "disciples", in fact as well as in mere name. In speaking of Christ as "our Lord", we did not employ the phrase as a harmlessly conventional honorific. But an acceptance of the results of the Radical Criticism necessitates a change, a radical change, in all of this. It reduces the Bible to a "source," one of the many "sources," from which each of us may gather for himself a conception of religion, and which furnish a boundless field in which each of us may play at the great game of "original investigation," if not to "his heart's content," at least to the immense gratification of his self-importance. How can it be otherwise? Who is going to take his religion out of hand from a body of "ancient legends," even though they have been "shot through with the religious purpose" of "prophets," "seers," *et id omne genus,* whose ethical ideals must be apologized for with apologies that themselves are redolent of Jesuitism?

Nor will calling these "ancient legends" a "unique divine revelation" make it any easier to accept them as in any true sense a "rule to direct us how we may glorify God and enjoy him forever". Nor will a sensible man be a whit the more inclined so to do because of the endorsement of "the high value and essential soundness" of this moral melange by men "of sincere devotion" who themselves lack the ethical discernment to perceive the impropriety of wearing the Christian name and holding infidel principles! What man, with even a shred of self-respect, could enrol himself a real "disciple" of the Christ of the Radical Criticism? Think of a self-respecting man kneeling in worship at the grave of one who while "he made himself to be equal with God" nevertheless "died like men", and using as his manual of devotion a meager and disputed tradition encrusted with various "accretions" and origin-

[6] Op. cit. p. 359.

ally drawn up by men who could not distinguish between a sealed tomb and one from which the stone had been rolled away, and that they knew to be empty by the law of physics that affirms that the same space cannot be occupied and occupied at one and the same time: men who with the best of motives "shot through" this meager and inane tradition "with their religious purpose", and so whose Christ was after all a mere literary device, or what the medical fraternity call a "mere vehicle": men whose "intellectual habit—though truthful" in a way—was still credulous "rather than critical"! Think of a really well-balanced man falling at the feet of the Christ of the Radical Criticism and exclaiming with a genuine ardor of devotion, "My Lord and my God"! How can such a dead and dessicated speculation as Professor Bennett's recent Christ inspire any sentiment either of adoration or of awe in a fairly sane mind? And he is but one of many The skin indeed is the skin of "the Lion of the Tribe of Judah", but the voice—well, the voice is sometimes that of Jacob, and sometimes that of Balaam's mentor!

The Assured Results of the Radical Criticism Throw Each of us Upon his Own Wits for his god

I say again that the "assured results" of the Radical Criticism leave us no choice but to be "eclectic" both as to the "sources" from which we shall derive our conception of religion and as to the elements of which we will constitute it. In a word, each of us is thrown upon his own wits to provide himself with the best god that he can—as there will of necessity be many of these "gods" I deem it only proper to recur to the ancient usage of the common noun. There is nothing for us to do but to go into the thicket of the world's speculations and pick us out an "ideal" "that will not rot", and after giving it a touch here and there to stamp it as our own, set it up and worship it as our god.

The Final Assured Result: Christianity Must Make Place For Deism

The last change, then, necessitated by the Radical Criticism, its ultimate "concrete" and "assured result", is the substitution of some form of deism, ancient or modern, pagan or quasi-Christian, for Christianity; or what is the same thing, the substitution of Idolatry for Christianity—all deism being essentially idolatry, *i.e.*, the worshipping of some *Creation* —either of our hands or of our imagination—instead of the only living and true God.

A few words in conclusion to prevent misunderstanding. The writer then, wishes it distinctly understood that he does not set forth the foregoing discussion as a refutation of the positions of the Radical Criticism. Certainly any bearing of that kind that it may possess is indirect and inferential. What he has written bears directly only upon the astonishing claim of The Biblical World that the several changes, enumerated by it and by it traced to the influence of the Radical Criticism, have been "in every way to the advantage of religion and the Bible". That claim is simply monstrous!

Again, such claims as that we have been considering reveal the very compromising positions into which those must be brought who having reached the conclusions enumerated above, are nevertheless unwilling to let go the retainer they are receiving for the defense of the Bible and of Christianity. Why should they handicap their investigations by accepting only such results of the presuppositions and premises of the Radical Criticism as are "in every way to the advantage of religion and the Bible"? What has the "advantage of religion and the Bible" to do with the matter? Or is zeal for truth and reality to be tempered with due discretion and positions in accord with "truth and reality," to be "openly advocated" only when "the time is ripe" and when it will require no special heroism? No one realizes more clearly than the writer that the conclusions of the Radical Criticism must stand or fall with their own proper evidences, and absolutely irrespective of what happens to the Bible, or to Christianity, or for that matter to religion, in the abstract, if anybody can conceive of or have any interest in such a thing. Why should not this be recognized? Why should those who are seeking to commend the conclusions of the Radical Criticism stultify themselves by maintaining that such positions as those to which their zeal for "truth and reality" have led them are "in every way to the advantage of religion and the Bible"? Why put their new vintage into old bottles? Why do they not openly and frankly disclaim "discipleship" to Christ, and avow for him only the same kind of respect that they feel for Plato, or Aristotle—just that, no more, no less?

Again, and by precisely the same token, it will be found to be no answer to those who protest against the so-called "assured results" of the Radical Criticism to say:

Men of sincere devotion, whom it would be sheer pharisaism to disclaim, are holding and teaching the views once pronounced dangerous and destruc-

tive, and demonstrating that the characterization was based upon a hopeless confusion of issues.[7]

What precisely is meant by "Men of sincere devotion" I can not profess to know. Whether the esteemed writer from whom I have quoted would or would not regard such men as Canon Cheyne, the younger Delitzsch, the distinguished Dr. Crapsey, and the present Pope, as "men of sincere devotion" I can not say: and whether he does or does not regard any of the views of any of these men as "dangerous and destructive", I do not know. And again, just what he means by "disclaiming" such men, or any of the "men of sincere devotion" whom he himself may have in mind, I can not say.

And just why it should be "sheer pharisaism" to protest against and denounce as "dangerous and destructive" positions which one has, or supposes he has, good reasons to believe are in reality only the more "dangerous" and not a whit the less "destructive" just because they are being held and taught by "men of sincere devotion", I must confess myself unable to see.

[7]The Homiletic Review, Jan'y, 1907, p. 19.

But this I feel prepared to say, namely, that it is sheer folly to expect men to shut their eyes to so obvious a fact as that the "assured results" of the Radical Criticism, to which attention has been directed above, are "dangerous and destructive" of Christianity: or to suppose that the gentle cry of "pharisaism" is a sufficient answer to facts such as those adduced above: or to fancy that the mere fact that "men of sincere devotion" are holding and teaching these assured results of the Radical Criticism demonstrates that the characterization of them as "dangerous and destructive" is "based upon a hopeless confusion of ideas."

The men of "sincere devotion" referred to evidently can not see that to hold and teach these "assured results" of the Radical Criticism is in direct violation of their ordination vows. But those who know what those ordination vows are have no such difficulty.

Finally, I am reluctantly compelled to say, that no talk about loyalty to "truth and reality" in the abstract will amount to anything, unless there is manifested a more obvious loyalty to truth in the concrete.

The Atheism of Pride–Evolution

By W. B. Riley, D.D., Minneapolis, Minnesota

Taken from Dr. Riley's Vol. I, on the Psalms

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.—Psalms 10:4.

ONCE, lost in the deep woods of Northern Minnesota, I spent weary hours in a footsore journey, groped my way through the blackest night I have ever known, and faced all the while the fury of storm and rain. It all came about in consequence of taking a path that looked attractive but led me astray. This experience is a parable and raises the question, Whither does this evolutionary path tend?

There are three parallelisms between the latter portions of our text and that now popular theory known as Evolution: Pride of Intellect; Practical Irreligion, and Potential Atheism.

Pride of Intellect

"The wicked through the pride of his countenance." The word "countenance" here refers not so much to the pride some people have in beholding themselves in a mirror, as it suggests and symbolizes self-esteem. Joseph Parker says, "It refers literally to the heightening of the nostril, the lifting of the head."

In the study of this suggestion, therefore, three important points at which the pride of intellect now expresses itself appear.

This century is seeing a revival of the original temptation. When Satan tempted our first mother to disobedience, he did it by the subtle promise of "wisdom."

> Then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was a tree to be desired to make one wise, she took of the fruit thereof, and did eat.

Beyond all doubt, there is a progress in the temptation recorded in Genesis. The first appeal was to the lust of the flesh, "good for food;" the second to the lust of the eye, "pleasant to the eyes;" the third to the pride of life, "a tree to be desired to make one wise," and it was at this third point that Satan reached the acme of his machinations! Great as is the temptation in the lust of the flesh, subtle as is the entreaty of pleasure for the eye, more powerful still is the appeal in the prospect of wisdom!

Each century in turn adopts a shibboleth and yields willing obedience to the ideal thereby

expressed. The Twentieth Century has chosen "Scholarship" and that word has become both its religion and its god. In Germany they name it "Kultur;" in England they call it "Science;" in America they phrase it "Scholarship;" but in each country it represents the same claim, namely, "Wisdom is with us!"

This conceit is described by one writer as a result of the invention of "certain mechanical contrivances for abolishing time and space" and "expresses an inordinate but unjustifiable vanity." Practically every book now written by a modernist is big with such phrases as "The sure results of science," "The scholarship of the century," "The intellectual attainments of the times," "The fine products of university education," "The wondrous wisdom of the day," etc.

It is a contagious claim and intellectually anaemic men are especially subject to the infection. One sound reason for the most thorough education exists at this point. Men of mediocre endowment or only partial training are particularly tempted at this point! This accounts for the false claims of classical learning where little or none of the same exists; the frenzied endeavor to secure literary degrees where no merit warrants the granting of the same, the keen candidacy for college and university professorships without peculiar fitness, and the impetuous rush to the printing press with every immature or amateur expression of thought! Satan has again triumphed and has taken us with ease by the hint "Be wise!"

Science is now the subtle word of Satanic employment. It is a word that expresses the idea "I know" and so sums up in a single term the conceit of the age. To immature minds, "Science," as now employed, seems to be synomymous with Omniscience. To call a thing "scientific" is, in the judgment of such deceived ones, to establish it forever. That may account for the fact that we no longer have books on Biology, on History, on Philosophy, on Religion, but we are taught "the Science of Biology," "the Science of History," "the Science of Philosophy," "the Science of Religion," and we have so far converted this word into a mere mental commodity that a designing woman employs it for purely commercial purposes by calling her mental vaporings "Christian Science," and multitudes are deceived thereby.

We have had books written recently on "The Descent of Man." We are sadly in need of a volume on "The Degradation of Words," and central in that discussion would be the strange and unjustifiable uses to which this word "Science" is now being subjected. O! Great and good word! but so bandied about by designing men as to be, like its Master, marred past recognition. What crimes against intelligence are committed in thy name, Oh Science! This also is Satan's work!

The prospect of becoming gods is still a potent appeal. *"Ye shall be as gods."* No wonder our first mother went down before it! No wonder our first father fell for it! Nor is it any wonder their children (born not only in this sin, but of it), should surrender at the same point.

At an evangelical ministers' meeting, I heard a man decry the old philosophy that we are "sinners" as an idea wholly out of date, and as most unworthy our matchless, manly dignity. To his brethren he said, "We are gods! Let us not forget the great Apostle's teaching, *'Ye also are His offspring'*: forasmuch then as we are the offspring of God, we ought not to talk continuously in the terms of humility, but rather in those of self-appreciation and praise!"

The speaker evidently forgot two things: first, that Paul was quoting from heathen poets when he made that declaration, and second, that when certain men at Lystra, seeing a miracle wrought at his hands upon an impotent one, brought oxen and garlands and would have done sacrifice to Barnabas as Jupiter and Paul as Mercury, they rent their clothes and ran in among the people, crying out, "Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts 14:11-15).

A few years since we paid much heed to what Reginald Campbell had to say. Now that he has fallen back to the nadir of obscurity we are like to forget his pretentious claims, *"My God is my deeper self!"*

Nietzsche, who in the judgment of Prof. Williams, of Oxford, was the greatest exponent of evolution known to the age, said: "Egoism is the prime characteristic of the noble soul!"

If the Pharisee of the New Testament, who went into the Temple to pray, were alive now, he woud receive the commendation of all evolutionists and be an accepted leader among the "New Theologians."

The superman, prophesied by so-called modern science, is nothing more nor less than

a repetition of Satan's garden triumph, and again the sons of Adam are delighting themselves in the taste of forbidden fruit, tempted to it by the lie, "Ye shall be as gods."

Passing from the first sentence of the text to the second, we go from cause to effect. It may be properly phrased

Practical Irreligion

"He will not seek God!" The whole tendency of evolution takes one away from faith in God, and in the end even denies the fact of God.

The theory proposes to explain all things apart from God. Henry Van Dyke, in *The Gospel of an Age of Doubt,* institutes a comparison between the genealogy of man as recorded in Luke's Gospel, and that created by evolution. He admits having reduced Lyman Abbott's description of the descent, but says, "I have retained its every essential" and then recites: "Monera begat Amoebae, Amoebae begat Synamoebae; Snyamoebae begat Ciliated Larva; Ciliated Larva begat Primeval Stomach Animals; Primeval Stomach Animals begat Gliding Worms; Gliding Worms begat Soft Worms; Soft Worms begat Sack Worms; Sack Worms begat Skull-less Animals; Skull-less Animals begat Single-Nostrilled Animals; Single-Nostrilled Animals begat Primeval Fish; Primeval Fish begat Mud Fish; Mud Fish begat Gilled Amphibians; Gilled Amphibians begat Tailed Amphibians; Tailed Amphibians begat Primeval Amniota; Primeval Amniota begat Primary Mammals; Primary Mammals begat Pouched Animals; Pouched Animals begat Semi-apes; Semi-apes begat Tailed Apes; Tailed Apes begat Man-like Apes; Man-like Apes begat Ape-like Men; Ape-like Men begat Men." And now the Dean of a Divinity School completes the chain by "the inclusion of Jesus!"

I do not wonder that you smile, nor yet that you hold such a suggestion in ridicule and contempt, but I ask you to pause before it long enough to compare it with the origin of man as recorded in the Blessed Book.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli . . . which was the son of Nathan, which was the son of David, which was the son of Jesse . . . which was the son of Jacob, which was the son of Isaac, which was the son of Abraham . . . which was the son of Mathusala, which was the son of Enoch . . . which was the son of Seth, which was the son of Adam, which was the son of God (Luke 3:23-38).

The first of these trees makes man the product of a blind force, named "spontaneous generation," and gives him an animal ancestory; the second makes him the creature and child of The Most High.

Without now attempting to settle which is the saner expression or which holds the more certain truth, I cite them to prove the absolute correctness of the text, namely, The evolutionist will not acknowledge God!

The appeal of evolution is to worship creation *vs.* the creator. Kant, whose philosophy conformed with the Darwin theory, acknowledged no allegiance to a personal Creator, but confessed that he felt "a reverence approaching worship" for "the starry heavens above" and "the inner consciousness of man," or in other words, for the creation and creature, but none whatever for the Creator. In fact the existence of a Creator is practically denied. "Science is everywhere using impersonal ideas in explaining the universe." "The idea of creation has been merged in the vaguer conceptions of evolution," says Gerald Birney Smith, the evolutionist professor of Chicago University.

Once more the "modernist" has returned to the old pagan pantheism, and speaks of God as "a spirit working within the cosmos." Prof. McGiffert and other evolutionists, tell us that "the Divine is no more separate and aloof. It is within and organic with the human;" and further remark,

> God is considered as the soul of the world; the spirit animating nature; the universal force which takes the myriad forms of heat, light, gravity, electricity, and the like.

If, therefore, these men are correct, the ancient heathen who worshipped the sun, moon and stars, really bowed before the only god, and for that matter, the modern heathen who worships wood, stones, and even serpents, is still worshipping some expression of the only god there is. To say that such a god is not the God of the Christian, and that he is thoroughly unknown to Biblical conceptions, is to state a spiritual axiom.

The evolution-propaganda promotes both these procedures. To the evolutionist, Christianity is little more sacred than any ancient Greek cult. Matthew Arnold, while professing to find in Christ "the Light of the World," was a modernist with all its implications, and in one of his poems he writes:

> "Forgive me masters of the mind,
> At whose behest I long ago
> So much unlearned, so much resigned;
> I come not here to be your foe;

I seek these anchorites, not in ruth,
To curse and to deny your truth;

Not as their friend, or child, I speak,
But as on some far northern strand,
Thinking of his own gods, a Greek,
In pity and mournful awe might stand
Before a fallen Runic stone,—
For both were faiths, and both are gone."

What then is the conclusion of the whole matter, other than that which is expressed in the last sentence of our text?

Potential Atheism?

"God is not in all their thoughts."

The greater exponents of evolution have been unbelievers. If we thought anyone would attempt to debate this we would call the roll, quote from their writings and prove the statement. I am not saying these men have no god; I am saying that few of them recognize the God of the Bible, or regard the teachings of that Book as final and authoritative.

They might resent being called "atheists" but under the most favorable conditions could not claim to be Christian believers. One wonders if that is not a prime reason why their so-called sciences remain mere speculations, hypotheses, theories, and no more. One cannot escape the conviction that no man can come into any light who doese not walk in His light and in the light of the Word.

Has it ever occurred to you that all the fixed sciences, about which men no longer debate, were discovered and proven and exploited by believers? The Copernican theory of the Universe is no longer a controversy; but Copernicus while a Papist, was an ardent believer in both God and His Book, and the very breath of his childhood was that of the bishop's house.

Kepler, in his early days, was a theological student whose scientific tendencies and attainments triumphed over his gospel ministry, but were exercised in the same unfaltering faith, and Kepler found in science the thoughts of God.

Galileo, the father of physics, while suffering from the church, remained faithful, as he believed, to the God of the Bible and the Bible of God.

Sir Isaac Newton, whose theories were long since changed into certainties, was the step-son of a preacher, a patron and preacher of the faith once for all delivered.

Henry Van Dyke says,

We observe in those departments of science where the knowledge of the magnitude and splendid order of the physical universe is most clear and exact, the most illustrious men have not been skeptics but sincere and steadfast believers.

And then he gives a list of the most brilliant mathematicians ever assembled and says they were believers, every one.

I am inclined to think that their Science was accurate because they were believers. "The light is with Him." How strange that not only were all established sciences discovered by believers, but even the opinions of such later believers, working in the scientific realm, as Sir James and Alexander Simpson, George Stokes, Lord Kelvin, Pasteur, and their like, when contrasted with the pure suppositions and speculations of a skeptical Darwin, a doubting La Marcke, an unbelieving Spencer, an agnostic Huxley, a monist Haeckel, and a rationalist Weismann, are comparative certainties. At this moment Mendelism gives every promise of proving its contentions and forcing science to accept the creative theory of Genesis —"to each seed it is given to bring forth after its kind,"—and Gregor Mendel was a godly monk.

Converts to the theory of evolution are almost without exception destructive critics. Those ministers who have received this Darwinian supposition and dared to believe it a science, make up today a school of men who not only disturb the churches of God, papist and evangelical alike, but are the very men who are denying the veracity of the Book, disputing the Virgin Birth and Deity of Jesus, demanding that God be no longer an autocrat, but accept His position in a democracy—in fact, practically attempting his dethronement. When they become professors in universities and theological seminaries, their influence is a bitter fruit.

O. B. Server, in the BIBLE CHAMPION cites many instances in proof of this position. In one theological seminary a certain young student had invited ten of his fellows to come to his room for a prayer-meeting. Not one of them accepted, and the last one exclaimed, "Pray! I haven't anyone to pray to!" Those who have quit these seminaries and at the same time disclaimed their call to preach and deliberately accepted other callings or professions, are a legion and in every instance it is due to what they received from instructors, who were Darwin devotees.

My own associate in the ministry was in a class of sixteen. He sat at the feet of Prof. Douglas MacIntosh, now famed as a Yale theological professor, and widely known as a "new" theologian. Eight of the sixteen ac-

cepted his evolutionary hypothesis and went with him the length of all its conclusions. The entire eight left the ministry. The other eight of the class repudiated it, and that half now represent an effective preaching force.

It is reported (on one of our mission fields), a Union Christian College (so-called) sent out twenty-six graduates. One of them went into the ministry and twenty-five relapsed into the dark unfaith of heathenism!

A young woman teacher in the public schools and a valued church worker, went to Chicago University to study to fit herself for her vocation. That was the end of her church usefulness, and Mr. Server says, "She seemed to have attended a slaughter house of faith and a morgue of piety."

I could, out of personal observation, cite scores of instances, met in my travels across the continent, of young men and women who have pitifully reported to me the waning of their faith and the wreck of their ministry through the acceptance of the evolutionary theory. Is it any wonder when their theological professors, following this philosophy, have affirmed in their presence "In the light of our comparative historical study, any claim to exclusiveness and incomparableness on the part of Christianity, as a positive religion, must be entirely abandoned."

Some of these instructors have sought to quiet the fears and assuage the griefs of parents, bereft by the unbelief of their children, saying, "We teach here theistic evolution!" It is a poor sop which, as Prof. George McCready Price justly says, "is in its essential nature as thoroughly pagan or heathen as anything that ever grew up in Greece or India."

Then let us come to the conclusion of the whole matter.

The entire tendency of this theory is to atheism. Multitudes of its followers will not admit so much. They maintain they have a god. Possibly; the god of a Huxley—unknown and unknowable; possibly; the god of Haeckel, an insentient force, unconsciously framing and finishing; possibly; the god of a Coe, a Rauschenbusch, a Frank Crane,—who has played the aristocrat long enough and must now descend to his proper place "in a democracy;" but to this whole company, the God of the Bible is unknown. "He is not in all their thoughts," and their atempt to rule Him out is no longer even disguised.

On their own confession, the authority of our faith has perished, and the sacred convictions of past centuries have been swept forever away. They no longer believe in our God; they no longer believe in an infallible Bible; they no longer believe in the Virgin Birth of Christ or any other essential feature of His Deity; they hold to ridicule the personality and power of the Holy Ghost; they define regeneration as "adolescence;" they reduce evangelization to "social uplift;" they think of mission work in terms of "international commerce" and "educational opportunity;" they look upon the church as a mere medium of financing their evolutionary program! The sacred codes of Scripture are to them only social conceptions strengthened by some centuries of practice; marriage is a domestic convenience, but holds no moral obligations; the Sabbath is little less than a social nuisance, and sobriety, imposed by law, violates every principle of that progressive theory, "The survival of the fittest."

What will be the final result? You say, "No man can forecast it." Any intelligent man can rehearse it! There is nothing new under the sun. One hundred and fifty years ago France disposed of the true church, massacreing Protestants in multitudes; one hundred and fifty years ago France repudiated the Bible; one hundred and fifty years ago France dethroned God, and impersonating Human Reason, Liberty, Equality, and Fraternity, in a street strumpet, rid itself of all the restraints with which the Bible had ever sought to bind it. Then what? Then, as one has said, "Her flourishing manufacturing cities fell into decay; her fertile districts returned to native wildness; a period of moral and intellectual decadence ensued and the whole nation plunged by a swift descent to the bloody abyss of the revolution by the way of anarchy, ruin and the Reign of Terror."

Think you it will be different this time? I tell you, Nay! The doctrine of Charles Darwin, in proportion as it dominates the future, the biological theory of evolution to the extent of its final acceptance, will make the recent baptism of blood, brought on by Nietzsche and Treitschke under the domination of that biological theory, as compared with the baptism yet to come, as a local shower to the flood that will prevail over every mountain.

"The survival of the fittest" is a soft sounding phrase, but when it is interpreted in the light of "the struggle for existence," it becomes a startling menace. Fill a nation with the conceit that "We are the superior race, and all the women of weaker nations are our natural prey, and the men of such nations our legitimate servants," and you turn the world into a slaughter house, and as one has

said, "There is no logic to show why such a code of international ruffianism is wrong or at all blameworthy if the evolution theory be true." Its premises granted, an Armageddon is the result. I am no alarmist, but I am not blind! The triumph of Darwinism will introduce the day of the Great Tribulation!

Modernism or Biblicalism–Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 5—Modernism and the Virgin Birth.

STRICT evolutionism brooks no interference with its (supposed) evolutionary processes. It allows not even God himself to meddle therewith. Everything is strictly natural. It all works on the line of natural law. It is "resident forces" that do the work. And the work is done in strictest continuity. In the evolutionary concatenation there must be no breaks. Cause and effect, natural cause and natural effect—thus it goes; always thus it goes. Le Conte, *e.g.,* stated that "evolution means, first of all, continuity." E. E. Unwin even states that "the denial of continuity is the only heresy evolution knows."*

In contrast to evolutionism, Biblicism places God back of all things. Though it in no sense denies the presence of so-called "resident forces" nor the operation of natural laws, yet behind all, above all and throughout all, is God and his ever active energy. And he as Creator is not "tied hand and foot" by his own laws. He as the Eternal Lawmaker and the source of all energy throughout nature is ever independent Sovereign, of whom it is said:—

"Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all" (Ps. 103:19).

The Bible, therefore, frequently represents God as intervening in human and earthly affairs. Indeed, that Book shows many "breaks." The bringing the world into existence was a break. The creation of man was a break. The freeing of Israel was accompanied by a number of breaks. And the sending of God's Son to earth was a decided break.

As secular evolutionism allows no such breaks in the evolutional series, so too the consistent theological Modernist. The birth of Christ, *e.g.,* must exhibit nothing unique in biological processes. With said processes it must show no break. Thus, according to F. L. Darrow, "the known facts of biology have told scientists for a century and more that an immaculate conception is a sheer fiction" (in which words he appears to have mixed up the Roman Catholic doctrine of the immaculate conception with the Bible doctrine of the virgin birth). Again he affirms that "the miraculous events associated with (Jesus') birth . . . are completely false" (see BIBLE CHAMPION, May, 1928, p. 278). And Matthews states that until the Modernist "is convinced of the historicity of the infancy sections of Matthew and Luke, and holds different conceptions of generation from those given at present by biology, he will not base faith upon the virgin birth" (The Faith of Modernism, p. 176). According to Fosdick, the virgin birth is to be rejected on the ground of its being "a biological miracle which our modern minds cannot accept" (see BIBLE CHAMPION, June-July, 1923, pp. 333, 362).

But as Dr. D. S. Kennedy well said in the BIBLE CHAMPION for Dec., 1925: "The soul that is enslaved to the natural and carried away with the speculative is not fit to approach this revealed and reverent fact. The man who jested about it as 'a biological miracle' was guilty of a vulgarity that offered insult to High Heaven. The only means we have of knowing this great sacred fact is by the revelation of God. If we reject one, we despise the other, and are lost" (p. 580). And Dr. Wallace Radcliffe in that same issue: "This controversy (concerning the virgin birth) is not merely academic, not merely a formula for scholastic dispute. It is not a question of a few isolated Scripture texts. It is the test, not of scholarship, but of principle. It is an essential article of the Christian faith; it is an essential fact; and carries in itself an essential doctrine. . . If this doctrine is false the whole Christian faith breaks down. If true, the whole story of Jesus is unassailable. It carries in itself essential truth and essential life for you and me; to remove it is to remove one of the very foundation stones of the religion of Christ" (p. 630).

Yet how contrary is the position taken by those supposedly superlative minds that think to rise above the things of God, to outreach the actualities of divine verities. Thus W. H.

*Le Conte, **Evolution and Religion Thought,** p. 53; Unwin, **Biology and Religion,** p. 12.

Fitchett, in his Where the Higher Criticism Fails, quotes H. G. Wood as follows: "It is no longer possible to insist on the literal accuracy of the gospel incidents, and this is particularly true of the story of the virgin birth and of the resurrection." E. Griffith-Jones is thus cited: "As regards the birth stories in Matthew and Luke, we find ourselves in doubt on many points, and there is reason to believe that a reverent imagination has been at work on traditional material." Fitchett makes this trenchant comment on the significance of this last quotation: "But in effect, Principal Griffith-Jones, to put it bluntly, says the story of the virgin birth is a lie, though he wraps up the lie in a mist of soft phrases" (p. 122f.).

But the historical fact is that God's Son did not come in the regular way. In the nature of the case he could not so come. For He was a Pre-existent Being, one who could truthfully say, "Before Abraham was born, I am" (Jn. 8:58). He *"was"* (existed, had being) in the beginning (1:1). He had glory with the Father "before the world was." Indeed, so gloriously existent was he that the Father loved him "before the foundation of the world" (17:5, 24). Even then he was "existing in the form of God" (Phil. 2:6). When, therefore, he made his debut among men, it was because the Father "sent" him (Jn. 4:14; Rom. 8:3). And the locality from which God sent him was from above, from heaven, from himself (Jn. 3:13, 31; 6:38; 8:42; 13:3; 16:27, 30; 17:8, 25). He "came forth from the Father," "came out from the Father" when he came "into the world" (16:27, 28).

Christ did not, therefore, begin life among men in the way ordinary to humankind. His was correctly an incarnation, a becoming flesh. "The Word became flesh" (Jn. 1:14). For as those whom he came to save "are sharers in flesh and blood, he also himself in like manner partook of the same" (Heb. 2:14). And when he did so, it verily was not of angels that he took hold, "but he taketh hold of the seed of Abraham." And in so doing, he was "made like unto his brethren" (16, 17).

Correctly, then, does the Bible teach that his advent to earth and among men was unique. Through some miraculous divine process, incomprehensible to us (as, indeed, the process of natural birth is likewise incomprehensible), he "emptied himself, taking the form of a servant, becoming in the likeness of men" (Phil. 2:7). For "when the fulness of the time came, God sent forth his Son, born of a woman" (Gal. 4:4). And the woman of whom he was "born" was a virgin. Christ had no human father. For, from the record, nothing could be clearer than the fact that Mary's husband was not his father (Mat. 1:18-25). Instead, Mary was "with child of the Holy Spirit" (ver. 18). As it was angelically declared to her at the Annunciation: "The Holy Spirit" shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Lu. 1:35).

Yet man, superior modernistic man, treats these redemptive facts as but legends, or as accretions that gradually grew up around a hallowed man. "Completely false," says Darrow. "Not at all necessary," says Dr. Percy Gardner. The virgin birth is a stone which has "fallen into decay" and the removal of which "is necessary." It is a "tale" that "belongs rather to the worship of the Virgin Mother than to that of the Divine Son" (Evolution in Christian Doctrine, pp. 44, 177). As to B. W. Bacon, he, years ago, proclaimed the story of the virgin birth to be a deliberate invention. "There is no basis for believing (it), he said, for the Bible as now printed was the result of much working over by Biblical editors and through their various interpretations of original manuscripts had come into many confusions.—This practice was generally followed, said Prof. Bacon, and out of the editorial confusion came often more a desire to write a good story than arrive at the truth. That, Prof. Bacon believed, was how the virgin birth story came about" (N. Y. World, Dec. 19, 1916).

"The desire to write a good story!" *That* is how the Bible was written, at least partly. And this was definitely so concerning the narrative of our Lord's miraculous advent to earth. Surely, it sometimes takes a monstrous faith to be an unbeliever; an evolutionized, critical, modernistic unbeliever. What a colossal credulity some of them possess.

The fact seems to be that the minds of some are so completely obsessed with the unbelieving evolutionary spirit of the times that they find it easy to credit almost any preposterous absurdity rather than to accept the plain and sensible teachings of God's Holy Word. But God is a great God. He does great things. Some of those great things are seen in the natural world. Others are seen in the realm of grace, in the promotion and operation of the means of salvation.

This is so of the virgin birth. And as Dr. S. M. Zwemer has said: "The Virgin Birth is one thing; any other explanation of the In-

carnation is something altogether different." He quotes the Bishop of Liverpool: "Today men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought . . . But we must have none of it. We will hold fast, we will transmit, the faith once for all delivered to the saints . . . We will proclaim to the tribes of the earth, Christ Incarnate," etc. (Missionary Review, Sept., 1927, p. 670f.).

This Bible doctrine of Christ Incarnate (through his birth of a human mother, and that mother a virgin) is one of vast and far-extending significance. Thus it was that old-time prophecy was fulfilled concerning the coming of Messiah. Thus did God visit and work redemption for his people and raise up for them a horn of salvation in the house of his servant David (Lu. 1:68, 69). Thus did the seed of the woman (Gen. 3:15) make his advent among men. Thus did he take upon him our human nature, became "manifested in the flesh" (1 Tim. 3:16) and in the flesh die for our sins. Thus was a body, a human body, prepared for him and through the offering of that body we are sanctified (Heb. 10:410). It is, moreover, a body forever united to him in his unique and glorified state as the God-man. For that body he still possesses, and unto the fashion of that body of his glory his true people are to be conformed in the day of his re-appearing (Phil. 3:20, 21).

Yet despite its significance and redemptional necessity, it is denied; denied by those for whose eternal benefit it was effectuated. Through the influence of rationalistic unbelief, and especially of that evolutionary teaching with which it stands in such eternal variance, it is repudiated—or by some supinely deemed that its belief is not necessary to Christianity. Thus one may believe it if he so wishes, or he may reject it and yet be just as thoroughly Christian. But the Bible itself gives no such latitude.

Indeed, were one but to carry the above idea, or type of reasoning, a little farther, he could reject whatsoever he will concerning Christ and still be esteemed a Christian. Thus if Modernism demands, as it largely does, that the Christ be taken from the high position of his unique divinity as accorded to him in the Scriptures and be degraded to a bit of bastardly flotsam cast up by the ever-swelling evolutionary stream, why, we must accede to the demand. And that thousands have so acceded it is useless to deny. To be sure, the matter may not be put so baldly as we have done it. Yet the fact remains. And many who would doubtless feel themselves affronted to be esteemed Mohammedans or Buddhists have, nevertheless, surrendered all that is definitely and divinely unique in the person and redemptive work of the Nazarene. They certainly are in no real sense his followers. Some even admit that they have had no Christian experience in the shape of conversion, have never been "born from above." Yet Christ clearly taught this experience as essential to salvation (Jn. 3:3-5; Mat. 18:3).

Such unconverted persons may aid in social uplift. Yet so far as "eternal salvation" (Heb. 5:9) is concerned, the teeming multitudes of earth can get no aid from them. Lost men and women may continue in the broad way that leads to destruction, yet no helping hand in the true saving sense may be expected from the extreme modernistic quarter. When, therefore, the statement is made that "the theory of evolution has not interfered with effectiveness in Christian work" (Prof. D. C. Vaughan, in Zion's Herald, Aug. 5, 1925), it is a statement that is far from the truth. For, largely, Christian work is biblically represented as getting men saved (Mk. 16:15, 16). But those who "would pervert the gospel of Christ" (Gal. 1:7) are not only responsible for much evil in the world, but are they not likewise responsible for "the blood of the poor innocents" who otherwise might have accepted Christ and been saved everlastingly? What a responsibility! a responsibility that must be met at the judgment day.

But, it might be asked, what does Scriptural teaching amount to anyway? Has not Modernism spoken? And shall not modern infidelity, for it is nothing less, be believed rather than Christ and his apostles? Shall we not trust our present good and our eternal destiny to the hands of these learned and very much interested gentlemen who are deniers of Christianity rather than to Christ himself?

Well, some may do so. But others have more reverence for Christ, more love for him, as also more faith in historical facts than in unhistorical theories. Besides, selfish though it may appear to unbelievers, they have a desire for personal salvation. Still further, they have a desire for the salvation of others. And no such complete denial of the saving gospel of the Son of God, such as we have been modernistically introduced to, will ever save anyone. The supernatural saving elements have been eliminated.

The reading of scholarly Modernistic literature has sometimes almost stirred my soul to

loathing. Who are these arrogant, all-sufficient wise-acres who take so much upon themselves? those who without compunction thus tamper with men's eternal interests? To shoot a person through the heart, to snatch bread from the mouths of starving children, might *look* worse. But in reality they as crimes would be nothing in comparison. For that but robs them of temporal life. But this robs them of life everlasting. Woe! woe!!

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

The Best Men Believe It

THERE are other reasons why I could commend the Bible to you as the veritable Word of God, but as a tenth and final reason I would thus commend it to you because the best men in the world accept it as such. You say, "Do you mean to assert that the men who believe in the Bible are better than the men who do not?"

I most certainly do, sir. I do not mean to say that there are no good men who reject the Bible. I do not mean to say that there are no good men outside of the Church—men who are as good and sometimes better than some men inside of it. But I do mean to say this: if you will get the people in the Church on one side of you and the people of the world on the other side and then shut your eyes and draw out fifty or a hundred or five hundred from each crowd, when it comes to law-abiding citizenship and decency and honesty and honor in general and all the finer points that go to make up a character that God approves and the world respects, the Church crowd will outshine the other crowd like the blazing sun outshines the pale-faced moon; although one of the Church crowd may be a hypocrite, if you can get any comfort out of that!

Yes, sir, the best men in the world accept the Bible as the Word of God. You know this is true; so much so that when you see a man reading his Bible you instinctively take it for granted that he is a good man.

If you went into a saloon and threw down a Bible on the bar and asked for a drink or went into a gambling joint and threw down a Bible on the "green cloth" and told them to start the game, you know what the proprietor would say to you:

He would say, "What is the book you have here?"

And you would say, "It is the Bible."

He would say, "Do you believe in it?"

And you would say, "I do."

And what do you suppose he would say?

He would say, "Telephone the asylum, boys; he's bug-house."

But you go into a saloon, or into a gambling den, or into a house of prostitution, and throw down a copy of Tom Paine's *Age of Reason,* or any other infidel book that assails the Word of God, and not a question would be asked. But the Bible and that sort of things do not go together.

Years ago a young infidel was travelling with his uncle in the West. This uncle was a banker and they were a bit nervous about their safety when they found out they had to stay all night in a rough cabin by the wayside, whose only occupant was a rough looking man of some years, dressed in a bear-skin suit. They agreed that the young man should sit with his pistol and watch until midnight and then awaken his uncle who would watch until morning. Pretty soon the young man peeped through a crack and saw the old man in the other room reach up to take something down from the shelf.

He thought he was going after his pistol and he said to himself, "Here's where the trouble begins."

But instead of a pistol it was a Bible the old man took down, and after reading in it awhile, he knelt down and commenced to pray, and the young infidel began to pull off his coat and get ready for his bed.

And his uncle said, "Look here; I thought you were going to sit up and watch."

And the young man said, "I was, Uncle, but me for the bed! There's nothing to fear as long as the only other person in the house is an old man in the room with a Bible in his hand."

He knew, even though he was an infidel, that there was no use of sitting up, pistol in hand, to watch all night in a cabin that was hallowed by the Word of God and consecrated

by the voice of prayer. Say, do you think Tom Paine's *Age of Reason* or Bob Ingersol's infidel lectures would have done for that young man's fears what the Bible did?

No, sir, there is no mistake about what we said, the best men in the world believe in the Bible as the very Word of God. And I will go even further than that and say, the better a man is the more he believes in it as such.

John R. Mott was a big enough man in President Wilson's mind to be asked by him to become the Minister to China for this Republic. He has travelled repeatedly this world over, and he has this to say, "The most noble and unselfish lives which I encountered in the different nations, when I came to know them long enough I discovered were the lives which yielded the largest obedience to the pages of this Book."

I was down in Atlanta and they had a moral house-cleaning time. They bought a farm and an old homestead and about thirty girls from the Red Light district accepted shelter there. They needed a Superintendent and a Miss Appleyard, a beautiful, cultured young woman from one of the Southland's best homes volunteered; and she came and laid her pure strong and sweet life down along side the soiled and wilted lives of these unfortunate victims of sin. In her devotion to the work she bore more than her share, and I read a little while ago that she had made the sacrifice complete in death.

Say, do you suppose she believed in the Bible? You show me any one who has ever done a thing like that who didn't believe in it.

Who are the people who are down in the haunts of sin and in the slums of the city pouring out their lives to bring the fallen back to the place of hope? People who believe in the Bible.

Who are the folks who have gone out from the comforts of home and the yearning arms of loved ones to toil and sacrifice and idle in the midst of foreign squalor and filth and wretchedness in order to bring the loathsome leper back to health and the heathen in general to the place of hope in God? They are the folks who believe this Bible is the Word of God.

Show me the individual who has a holy regard for the Lord's Day for any other reason than the mere necessities of human nature and I will show you some one everytime who believes in the Bible. Take me to the purest, holiest and most spotlessly white and spiritual soul in all this land, and I will show you nine times out of ten a soul that draws its inspiration for that life out of this Book. And when I see a soul like that believing in a Book like this, it recommends the Book to me with a mighty big argument in its favor, and I would like to know more about a book that will make a life like that.

And when one knows that this is the case, and knows it has done something like that for millions, he finds himself almost tempted to question just a little bit the life of the man who tramples it underneath his unholy feet and goes out of his way to tear it into pieces.

This is especially true of the man or woman who has known the Word and formerly professed to believe in it. It is an easy thing to get into doubt about things divine when one first begins to drift away into worldliness and sin and from the standard of a righteous, holy life, such as this Book holds up.

Let me tell you of a young college graduate. His pastor asked him to show the stereopticon pictures of Bible scenes in the Sabbath school. He thought the young man being a college man could do this work very acceptably.

"If I do it," said the young man, "I'll do it as a personal favor to you, not that I believe in it."

"I do not ask that you do it merely as a personal favor," was his pastor's reply.

"Well, I've been thinking, and I don't believe in a God."

"Come down to my study," said the preacher, "and we will talk it over."

The young man had gone to college as a member of the pastor's church, and he had a right to talk it over. He came, and the two spent several hours over the question.

"So you have been 'thinking,' and have arrived at the conclusion that there is no God?"

"Yes."

"Will you name some other great thinkers who stand with you on this question?" asked the pastor.

The young man hesitated and finally said, "Didn't Kant, the philosopher, reach that conclusion?"

"Have you read Kant's books?" he was asked, and the preacher endeavored to find out whether the boy had been doing any thinking at all on the subject.

"No-no," he replied: "I've been told that he had discarded God."

Then the pastor told about Kant's first book and its conclusions, and about his subsequent reversal of position in regard to the existence of God.

The young man then began to assert his denial of God, when the pastor stopped him and said:

"There is something else back of all this: tell ne the whole story."

When the boy hesitated, his pastor said: 'You went to college, and you began to drink, lidn't you?"

"Yes."

"You lost money at cards?"

His pastor knew this and was prepared for he answer, "Yes."

"You did some other things of which you re now not proud?"

"Yes."

"And when you did all those things, you be- an to disbelieve in God? Isn't it a fact that ou had to get rid of God in order to escape a uilty and a troubled conscience?"

You see the young fellow did not think his vay into infidelity. Real thinking never lands man in a place like that. The thing that sually leads to scepticism is the thing that nakes the soul uncomfortable in the presence f God and that thing as a rule is sin. There re exceptions, but this is the rule. And in- tead of repenting and getting right with God nen will brazenly deny the existence of God nd rule the Bible out of court.

It is your privilege to be skeptical if you ar- ive honestly but you must come clean, and I erve notice now that when a man begins to ippantly deny the existence of God and to find ault with the Bible and turns his little garden ose of his own self-estimated, collossal and tupendous intellect upon the other world in rantic, futile endeavor to put out the fires of udgment, people of real thought and observa- ion begin to suspect that his chief trouble is in is heart and not in his head.

There was an old Frenchman by the name f Lepaux who tried to get up a new religion. Ie called it "Theo-philanthrophy," and he omplained to Talleyrand that it made but lit- e headway among the people, and the shrewd ld statesman replied:

"I am not surprised at the difficulty you find n your effort. It is no easy matter to introduce new religion. But there is one thing I would dvise you to do, and then, perhaps, you might ucceed."

"What is it? What is it?" cried Lepaux in reat excitement.

"Well," said Talleyrand, "It is this; go and e crucified and then be buried and rise again n the third day, and then go on working mi- cles, raising the dead, casting out devils and ealing all manner of disease, and then if pos- ble you may accomplish your end." And the d philosopher went away silent.

And so it is with the Bible. The fact that man never wrote a better one is a mighty strong argument in its favor. If man made the Bible he ought to be able to make just as good a one today. He ought to be able to make a better one. That is so by the very law of develop- ment.

Think of the little smattering of knowledge they had in their day as compared with ours. Science had not yet unlocked for them the doors of nature; the stars above and the rocks below withheld their secrets from them, and yet one is simply dumbfounded and staggered at the intelligence with which the Bible handles almost every problem that confronts the hu- man race.

And so I say, Let the infidel, the agnostic, the materialist, and the atheist, with all the knowledge of the twentieth century at their command, write a better book than the Bible or at least one just as good or hold their peace.

Yes. I believe the Bible is the Word of God because the best people in the world accept it as such and the better the people are the more they believe it.

And now, my friends, since this Book is the Word of God, it is mighty important for you to know what it has to say about the great question which occupied our minds at the be- ginning of these addresses.

It is this Book that gives to you the only possible and positive assurance of a life beyond the grave. But it has more to say. It says that man was born in sin and shapen in in- iquity, and that we have all sinned and come short of the glory of God, that the wages of sin is eternal death and that without holiness no man shall see God.

But, thank God, it shows us a way out of the dilema. Lord Kelvin was the greatest scientist the British Empire ever had. He gave to the world more scientific discoveries than perhaps any other man who has ever lived. One day somebody asked him what was the greatest dis- covery he ever made, and he replied, "The greatest discovery I ever made is the fact that the Lord Jesus Christ came into the world to save sinners, of whom I am chief."

And this Book says that this same Saviour is yours, if you will let Him be, and mine if I will take Him as such.

What a Book it is!

Thou truest friend man ever knew;
Thy constancy I have tried;
When all were false I found thee true,
My counselor and guide.
The mines of earth no treasure give
That can this volume buy
In teaching me the way to live
It taught me how to die.

NOTE—This is the eleventh, and last, of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number. This series of articles is now bound in permanent form, cloth binding, and may be ordered from us. Price, $1.25.

The Battle on the Three Fronts

By "Verifier"

AND I saw in my dream that the hosts of the Lord were carrying on the battle against the enemy in three different companies, and in three different directions. This made me very sad; for I thought to myself, How much better it would be if these three groups would all unite on one unified plan of campaign, and not thus dissipate their forces in these independent efforts, some of which seem more or less to antagonize or neutralize what is being attempted by the others.

On the extreme left I saw a Division which was marshaled under the banners of Gen. Hugh Miller, Field-Marshal Sir William Dawson, General J. D. Dana, and Lieut. George Frederick Wright. These troops carried banners on which I saw inscribed mottoes such as these: "We accept all that the geologists have told us; but we believe that these geological ages can be harmonized with the days of Creation given in the Bible." "We believe that the 'days' of Creation were immensely long periods of time." "We believe that the animals and plants have been slowly coming into existence a few at a time, as the geologists have told us; until finally man, the acme of Creation, has appeared."

The middle Division was under the leadership of General Thomas Chalmers, Gen. Pye Smith, Col. N. P. S. Wiseman, and Lieut. Merson Davies. These loudly claimed that they did not care anything for what the geologists claimed to have discovered,—they abandoned this portion of the field entirely to the enemy. They cared nothing at all about such matters; but declared that the wonderful vicissitudes portrayed by the geologists must have occurred long before the present Creation. Their mottoes bore such legends as: "We believe in a literal Creation, in the six literal days mentioned in the First Chapter of Genesis." "We believe that the second verse of this First Chapter indicates that there had been a previous creation of animals and plants on this globe; but that all these former created things had been destroyed, and the earth had become desolate and empty." "We believe that all the long ages of the geologists can be allowed, exactly as they describe them; and all of these ages placed in the indefinite period here provided for in the Second verse, the present set of animals and plants having come into existence by the literal Creation mentioned in the rest of this First Chapter of Genesis."

On the extreme right was another Division. These were under the leadership of Gen. John Woodward, and Col. Granville Penn, both very old men now, and a much younger officer, Lieut. McCready Price. The latter seemed to be the organizing spirit of this Division; for he seemed to have reorganized it very recently, and had inspired his men with a desire for a quick and decisive action. On their banners I read such mottoes as the following: "We accept all the science that is true, and all the religion that is in accord with the Bible." "Down with the fooleries of Evolutionary Geology and all other conjectures about how the world was made, whenever they conflict with the record in the Bible." "What God wrote in the rocks must agree with what He wrote in the Bible." "If the Deluge was really universal over the globe, as the Bible declares, what confidence can we place in Lyell's system of Uniformitarian Geology, which stakes everything on the theory that such an event never occurred?"

And I looked again, and saw that the Division on the left was not making any advance, but was standing still where they had stood for a very long time. Presently I saw many men in this Division fraternizing with the soldiers of the enemy; and I asked myself, Why should we be surprised at these things, when we realize that their banners show that they are in sympathy with all the chief ideas held by the enemy?

On looking at the Central Division I saw that they had built up a lofty tower where they stood, and were loudly proclaiming that they did not care what the enemy might do in the way of taking possession of the territory around them,—they were far above the possibility of being affected by anything that the enemy might do.

The Division on the right, however, I saw were slowly but surely driving the enemy back-

ward. They were a small group, but they seemed to be well drilled and full of courage and determination, expecting to drive the enemy soon in headlong flight.

But I was sad; for it seemed in my dream that this little handful of men with so much zeal and a real forward purpose ought to have the entire support of all the hosts of the Lord, instead of being left to carry on their fight almost alone against such fearful odds.

Why should any loyal troops hold aloof, and give aid and comfort to the enemy, in the face of the common danger, and in view of the fact that only a policy of "No Compromise!" can be effective in such a crisis? Why should we not all unite behind the only body of troops who seem to have accomplished anything in the way of aggressive action in fifty years?

And in my dreams I seemed to hear a voice from Heaven shout aloud: "Soldiers of the Cross! *Unite! Unite!! Unite!!!*"

* * *

Man Not of Ape Ancestry

By Thomas H. Nelson, LL.B.,
Elmwood Park, Illinois

Comments on Henry Fairfield Osborn's recent speech before the American Association for the Advancement of Science at Des Moines, Iowa.

I've been considering that wonderful speech
Of Henry F. Osborn, it sure was a peach.
But Osborn now looks like a man up a tree;
A big shell-bark hickory, as rough as can be.
He'll get all skinned up, if he tries to shin down,
Yet long as he lingers he looks like a clown.
He's backslid on Darwin and monkies and apes.
And now he is seeking a new line of fakes.
He's not fundamental, nor for evolution.
"A true missing link" with a muddled solution.
He's out from both camps and there's nothing to do
But resign from his job till he settles his view.
He still is quite sure that we came from the jungle,
But not through "the ape line" and here is the bungle.
Matter's eternal, creation's still bunk.
The brutes are our brothers "excepting the monk."
Yet he and the ape are a distant relation;
And "the mark of the beast" is our only salvation.
His former disciples now howl in despair.
Their high priest has left them all up in the air.
For while he is seeking another solution
They cannot defend the old school evolution.
With Darwin dishonored and Osborn at sea,
Our atheist friends are as mad as can be.
Out at Des Moines, he did boldly declare
That man evoluted from, no one *knows* where.
And now fifty million long seasons have flown
Since man sprang from brutes that have never been known.
'Twas years fifty million, no more and no less.
It's surely a wonder how Osborn can guess.
That brute left no offspring, no fossil or track;
Yet Osborn can count every hair on its back.
Please don't ask for proof, for a savant has said it;
And this one has many such things to his credit.
He can make you a mostodon out of a mole;
Or construct you a doughnut if you show him the hole.
You must not think Henry is faced the wrong way;
That his progress is backward toward night and not day.
This savant is right, he could never be wrong.
He's scienced, exalted and brilliant and strong.
His learning is great, it inspires admiration;
And bunk shooters bow to his great reputation.
He makes men from mud and he gives them a name
That resounds round the earth with Neanderthal fame.
He is bringing new laurels each year to New York,
Like his Cro-Magnon cave man—a wonderful work.
He's given us recently marvelous light,
Yet we hand him his hat and we bid him *"Good night!"*

* * *

Peter on the Transfiguration

By William Olney, London, England

This is my record: Jesus called to John,
To James and me, to take with Him a walk
Unto a mountain high, apart from all.
Anon we reached its rugged top, and there,
Far from the gaze of man, we found ourselves
In the immediate presence of our God.
The Master's Face shone, as the noonday sun;
His garments gleamed with brightness earth knows not.
Elijah—prophet; Moses—of the Law;
These spake with Jesus, in unearthly tones
Of solemn sweetness, of approaching death.
An awful cloud appeared, shrouding us all;
And from it issued forth the Voice Divine:
"This is My Son, Beloved, hear ye Him."
We three fell on our faces, sore afraid;
But looking up—Jesus, alone, was there.
Never shall I forget that vision bright
We saw, when with Him in the Holy Mount.
Be ye disciples of the Lord, or no,
From that great hour I've borne, and still will bear
My witness to the Godhead of the Son.

* * *

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—*John Wesley.*

THE SANCTUARY

The Cross in the Coliseum

By Clarence Edward Macartney, D.D., Pittsburgh, Pennsylvania

"They loved not their lives even unto death."
—Rev. 12:11.

MY EYE was ranging from one engrossing ruin to another, when suddenly a turn in the road brought into view a huge tawny structure which I immediately recognized as the most imposing ruin of Rome and of the ancient world. The Coliseum! As we drove past the huge bowl in the direction of the Roman Forum, there came to my mind the saying preserved by the Venerable Bede, and representing the exclamation of Anglo Saxon pilgrims who visited Rome early in the eighth century and repeated, with hardly any change, by Byron in his Childe Harold:

While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls—the world. .

Rome has long since fallen, but the Coliseum still stands, the most stupendous ruin of antiquity. Battered and broken and scarred, stripped of its gold and silver and precious stones, and the marble and bronze statues of pagan emperors and heathen gods, the Coliseum still stands, massive and overwhelming, and the pilgrim of the twentieth century looks upon it with an awe and wonder not less than that which drew the exclamation of amazement from the Christian pilgrim of the eighth century. There more than anywhere else, one feels that one is back in the age of imperial Rome and can behold spread out before one the panorama of that mighty empire.

This huge structure was commenced by the Emperor Vespasian and finished by his son, Titus, conqueror of the Jews. It was built to satisfy the Roman lust for the spectacular and the exciting, for bloodshed and for cruelty. Covering five acres of ground, the colossal bowl could accommodate eighty-five thousand of the populace of Rome. It is built in the shape of an ellipsis, founded on eighty arches, and rose to the dizzy height of one hundred and sixty feet. The outside consists of four rows of columns, representing successive orders of architecture, Doric, Ionic, and Corinthian, and was encrusted with marble and decorated with statues. Inside, tiers of stone benches rose one above the other. Sixty-four exits, or vomitories, in a short time admitted or poured forth the blood-loving throngs, and to this day you can see the Roman numerals on fragments of the arches showing the number of the entrance corresponding to the ticket held by the patron. Huge canopies could be spread over the seats to protect from rain and sun. Gushing fountains cooled and refreshed the air, and aromatics diffused a pleasant odour to offset that of the wild beasts. The open space in the centre was called the arena, the Latin word for the sand with which it was carefully overlaid. Under the lowest tier of the benches were the dens of the wild beasts for which the whole earth had been ransacked, and side by side with them the gloomy caverns where the prisoners and martyrs spent their last hours before they were thrust forth into the blazing arena to fight with beasts. . . .

Dark and sombre, the Coliseum is like the vast shadow of a departed world falling across the face of our generation. It stands as a crowning indictment of the pagan civilization which reached its awful climax in these bloody spectacles. When the enormous show house was dedicated by the Emperor Titus in the year 80 A. D., ten years after the fall of Jerusalem, more than five thousand wild beasts were slain in the games. Here on the very ground where I was standing, thousands of human beings, mostly criminals, prisoners of war and barbarians, had fallen in combat with one another or with wild animals. That was the Roman estimate of the barbarian. All that he was good for was to make a Roman holiday.

Not far from the Coliseum in the Capitoline museum one can see the famous sculpture, "The Dying Gaul," showing a gladiator from Gaul dying upon his shield in the midst of the arena. More than words, that piece of marble expresses the pathos and tragedy of the gladiator's life.

He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He reck'd not of the life he lost nor prize,

But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother—he their sire,
Butchered to make a Roman holiday—
All this rushed with his blood—shall he expire,
And unavenged? Arise, ye Goths, and glut your ire.

There was therefore the fitness of divine retribution in the fact that these gladiators whose blood dyed the sands of the Roman arena were of those races which wreaked a bloody vengeance upon the Eternal City.

Standing in the shade of one of the arches where I took shelter from the intolerable sun, I peopled the arena with the scenes of the first and succeeding centuries. I saw the eighty-five thousand spectators, not spread far out as in the modern stadium, but massed close together near the arena; the podium, or gallery, with the emperor, the senators and the vestal virgins, the last word in Roman piety, whose special prerogative it was to urge on the combatants to their sanguinary task and give the signal for the deadly stroke; the boxers with their brass-knobbed gloves; the agile net throwers, the spearmen and swordsmen, the gold-wire nets which protected the spectators from the spring of some infuriated brute, seeking to escape from the tortures; the wild bulls, the leopards, tigers, lions, elephants, rhinoceroses, the hippopotami, the hyenas, the wolves, and the bears—all species of beasts, for which the whole world had been searched. I heard the clang of the sword as it fell on iron shield, the bellow of the bull, the trumpeting of the elephant, and the roar of the lions and the tigers. If ever man's inhumanity to man and to animals reached its climax, it must have been within the walls of that stupendous playhouse.

But now silence reigns in the Coliseum. The tiers are unoccupied save for the tufts of grass or the lizards which come out to bask in the warm Italian sun. No shrill trumpet sounds for the opening of the show; no hoarse cry of the populace echoes from wall to wall; only curious tourists walk about over the site of the arena; the prisons are still dark, but empty, and in the dens where the beasts were kept and starved, no savage roar is heard. Wherefore this change? Has the city whose thousands once thronged the stone steps become a waste place? No. On the contrary, a great population lives within a stone's throw of the arena. Has the supply of wild beast been exhausted and can the sands of Africa and the jungles of India and the swamps of the Euphrates and the marshes of the Danube, no longer breed their ferocious beasts? Or, do men no longer have the courage for blood and violence? No, this is not the reason why the Coliseum is empty and why the voice of the visitor now echoes through a vast solitude. Only one short word accounts for the change from the scenes of horror and carnage to the silence and solitude, and that one word is, *Christ!*

It was of Him I was thinking most of all, as I wandered under the arches or clambered up the stone tiers, or peered into the dungeons or walked over the den of the beasts. Christ! And He has made this mighty change! Here, too, I was thinking of those disciples of Christ who died there, the men and women and children who overcame through the blood of the Lamb and loved not their lives even unto death. The noble army of the martyrs! I had read about them; I had wondered at their fortitude and wondered at their faith, and sighed over their sufferings, but now I was standing on the very ground where they had witnessed a good confession.

The Roman state practiced, to a degree, toleration. Themselves worshipping many gods, the Romans had no particular objection when some tribe or nation added another deity to the already long list. The conquered peoples were permitted to worship their own gods and follow their own religious practices. This is why Christianity at first was free from persecution, save from the Jews. The attitude of the average Roman official was probably that of Gallio at Corinth, who, when the Jews brought St. Paul before his tribunal, dismissed the case, and drove them away from the judgment seat, saying that if it had been a matter of wrong or wicked villainy, he would have heard the matter, but since it was merely a question of words and names about the Jewish law, he would have nothing to do with it. Christianity was only a miserable sect of the Jews, therefore, the haughty Roman could afford to treat it with contempt. This indifference lasted long enough for Paul and the other apostles, under the shield of Roman law and order and protection to plant the Gospel throughout the world. But when once it became evident that Christianity was no mere sect of the Jews, and no mere tribal or national cult, but a religion which set the worship of the one true God above all political ties or obligations, and taught that in all men, Greek, or Barbarian, bond or free, Jew or Gentile, was the image of God, and substituted for the idea of the state the idea of the Kingdom of God, then this proud indifference turned to fear and dread and hate and bloody persecution.

The series of persecutions are generally spoken of as ten, perhaps with reference to the

Ten Plagues of Egypt, the first under Nero about the year 64, and the last and most terrible under Diocletian from 303 to 311. That of Nero was hardly on the ground of state policy, but due to that monster having fixed the stigma of firing Rome on the innocent helpless Christians who were put to death with shameful cruelties. The Roman historian Tacitus, relates how Nero had them sewed up in the skins of beasts and set the dogs on them or nailed them on crosses, or fastened their tar-smeared bodies to posts in his gardens and made their blazing bodies an illumination for the path of his chariot. This was more the cruelty of a wicked man than any policy of state. But the fact that he could thus stigmatize the Christians, shows that their worship of Christ and their allegiance to the Kingdom of God had already kindled against them the hate and suspicion of the people. By the time of Trajan, one of the best of the emperors, Christianity became an illegal religion and the lives and properties of the Christians were forfeit to the state. All that Christ had said about the disciples going forth as sheep in the midst of wolves, and how they would be delivered up to councils and brought before governors and kings, and be hated of all men for His sake, received a terrible fulfillment. By throwing a few grains of incense on the altar of the gods the accused could be set free. There were many who did this, and who were numbered as the lapsed. But multitudes stood the test and met the brandished steel, the lion's gory mane rather than deny Jesus Christ. The more savage the persecutions, the higher rose the flame of faith and devotion. Tertullian, in the famous last chapter of his Apology, says to the magistrates, "Kill us, torture us, condemn us, grind us to the dust, your injustice is proof that we are innocent. Therefore God suffers that we thus suffer. Nor does your cruelty, however exquisite, avail you; it is rather a temptation to us. The oftener we are mown down by you, the more in number we grow. The blood of the Christians is the seed of the Church." And so it proved to be. Where the lions and tigers tore Ignatius to pieces on the sands of the Coliseum, now reigns silence and solitude. And on the site of gardens where Nero drove his chariot amid the blazing bodies of burning Christians, now rises the magnificent dome of St. Peter's Church.

Whenever I could, I went back to the Coliseum. I felt it to be good for my faith to linger over the spot where the martyrs had suffered and died. I thought of the friend of Augustine of whom he speaks in His Confessions, Alypius, who went to the Coliseum resolved to close his eyes against the brutal scenes. But when the multitude shouted at the fall of a gladiator, he opened his eyes and in a moment was drunk with blood-thirsty joy. I thought of Ignatius of Antioch, disciple of St. John, who told Trajan, on trial at Antioch, that he was Theophorus, a bearer of God in his breast and was by Trajan, condemned to be thrown to the lions at Rome; how he traveled all that distance chained to eight soldiers, to whom he refers as his "leopards," and how he would let no Christian friends in towns where he stopped detain him from the martyr's crown; how they brought him out of one of these stone dungeons and loosed the beasts upon him. I thought of the monk, Telemachus, who in 404 came all the way from the east to Rome to protest against this brutality of the arena, and in the midst of a bloody combat threw himself between the combatants, only to be torn to pieces by the fury of the outraged populace, martyr to Christ and to humanity.

Here in the shadows of the evening I walked about the walls of the Coliseum. And in this dark dungeon did some Christian lie? Some aged man or woman, some noble youth, some lovely maiden, or worse, some mother with her babe at her breast? And did they hear through the watches of the night, the roars of the ravening beasts, waiting for their human prey? Just a few grains of incense on the pagan altar, just a word of veneration for the image of the emperor, and the dungeon gates would open for them again the dear light of the sun and of the sky; the embrace of friends and relatives instead of the fetid breath of the wild beast. Did any of them wonder why they chose the darkness rather than the sunlight, the dungeon rather than the sky, the gory mane of the lion rather than the embrace of friends, Christ rather than life? What did they think? What did they say as they were led forth into the blinding glare of the arena, and heard the roar of the oncoming beast? Was it the word of David, "The Lord is My Shepherd, I shall not want. Yea though I walk through the valley of death I will fear no evil?" Or was it the word of God through the prophet, "When thou passeth through the waters, I will be with thee?" Or, this, "The young lion and the dragon shalt thou trample under foot?" Or did the awful cry of Christ himself echo at times through the arena, "My God, My God, why hast thou forsaken me?"

Now their sufferings are long past. They overcame through the blood of the Lamb; they loved not their lives even unto death. These

are they of whom the world was not worthy. Now, having washed their robes and made them white in the blood of the Lamb, they walk with Him in White.

The stream of Christian history issues from Calvary. The Church is founded upon an altar of death and suffering. Thus God at the beginning brought it into existence. By death and denial the Church still lives. We can never make Christianity a sort of midsummer's dream or pleasant peaceful procession towards the gates of Zion. When our Christian life ceases to be a struggle, when there seems to be no occasion to deny ourselves, no principles which call upon us to differ from others, it is time that we examine ourselves and discover if we are on or off the path of Christ.

Tertullian's famous sentence, "The blood of the martyr is the seed of the Church," as a working principle of Christianity still holds true. Men may not be thrown into the flames nor cast into the den of wild beasts; but wherever the spirit of Christ dominates the life of the believer, there must be a willingness to let the world go for the sake of Christ. *Christ must come first.* The worst of all heresies,—the most Christ-dishonoring heresy, is the heresy of selfishness. How can we take our Bible which has come down to us through the suffering and death of those early martyrs who went to the flames and the beasts rather than surrender the sacred writings, and the sufferings and death of those centuries later who dared the dungeons, the thumb screw, the wrack and the fagots, rather than disobey the Word of God,—how can we take that Book as our guide and think we have no denials to make and no foes to face? How can we profess the faith of Christ crucified, believe that through His blood we have remission of sin, and know that that faith was handed down to us by a long and noble succession of those who loved not their lives unto the death, and yet think that there are no foes for us to face and no cross for us to carry?

Sometimes I feel that the best thing which could happen to the Christians of today would be to have our fine churches and endowments and organs and choirs and seminaries and colleges and boards and stations taken away from us, razed, scattered, destroyed, consumed, and the followers of Christ once more be driven into the alleys and fields and mountains. There, under the mighty searching, cleansing dross consuming wind of this world's anger and persecution, we might recover somewhat of our lost enthusiasms and our lost devotion to the Kingship of Jesus Christ.

The martyrs whose victorious warfare is described in advance in the words of the text, overcame through the blood of the Lamb and by the Word of their testimony. They had a true belief in Jesus Christ as the Lamb of God offered for the redemption of the world. To the cross their faith clung and from the Cross they derived their strength and hope. When they stepped into the arena to die their eyes were fixed upon the Victim of Calvary. He was their strength.

> I ask thee whence their victory came;
> They with united breath
> Ascribe their conquest to the Lamb,
> Their triumph to His death.

Coming back to Rome one evening last summer, after a descent into the Catacombs, where one had relief from the heat of the Roman Campagna, and escaped, too, from the fever and confusion of our present generation, I wandered again into the Coliseum. It was just as I had seen it upon previous occasions, save for one very striking change. In the very center of the arena there has recently been erected a gigantic black cross. It rises high above the dens where the wild beasts were starved into fury before they were loosed upon the martyrs, and its shadow falls across the lower tiers of the long deserted benches. Where now are the blood-mad thousands? Where now are the emperors, the Senators, the Vestal Virgins? All gone, vanished, departed,—they and their empire long since sunk beneath the sea of time. Yet the empire of Christ still abides. Rooted and grounded in the very sands that once drank the martyrs' blood, that great cross, emblem of the martyrs' faith, lifts itself towards the heavens. Tremendously, solemnly, tenderly impressive, that mighty cross! Who looking upon it, as I did in that twilight of that August day, would not exclaim,—

> In the Cross of Christ I glory,
> Towering o'er the wrecks of time.
> All the light of sacred story,
> Gathers round its head sublime?

* * *

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil 4:6). In prayer the most important thing is to catch the ear of him to whom I speak. Do not offer one petition until you are fully conscious of having secured the attention of God. You need to have your heart filled by the Spirit with the holy consciousness that the everlasting, almighty God is indeed come very near you.—*Andrew Murray.*

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

Dr. Biederwolf's Illustrations

Hundreds of preachers have asked Evangelist Biederwolf where he gets his illustrations. Many of them come out of his own experience. For others he goes to the original sources of Mythology, Literature, Art, History, Science, and Biography. Each illustration has a lesson and will be helpful to the general reader, but it is chiefly because of Evangelist Biederwolf's desire to serve especially the younger ministry and Christian workers in general that he has consented to run a number of his choicest illustrations in the Flashlight Department of THE BIBLE CHAMPION. All rights are reserved as these illustrations will later be printed in permanent book form, and may be ordered through THE BIBLE CHAMPION.

Guy de Maupassant and His Folly

Genius, The Prostitution of
Flesh, The Lust of

Jas. 1.15; 1 John 2.16; Job 5.14; Gen. 25.34

WHAT name is there in all the galaxy of French Litterati that shines with a greater brilliancy than that of Guy de Maupassant. But it was the brilliancy merely of genius with scarcely a redeeming quality or a holy ideal in all his life and work. The exalted beckoned but he did not see: the genuine knocked at his door but he did not seem to hear. He might have been an ambassador of truth but he prostituted his genius to the low and the unworthy. It was for this reason, because of the disreputable character of his writings, that his work was refused the imprimatur of the French Academy.

Guy de Maupassant not only furnishes a fine illustration of the Quaker poet's, "It might have been," but he furnishes an equally fine illustration of the folly of delay in doing the thing which is the known right thing to do. He said, "The Academy would condemn me to virtue, but there's plenty of time for virtue." And scarcely had he finished those words of consummate folly when he was seized with that melancholy madness that brought to a speedy end his brilliant literary career, and lost for him likewise the opportunity of doing the will of God. The present is God's time for virtue and now is the day of salvation.

Captain Clark Capturing Old Vincennes

Infidelity, Its Real Strength
Modernism, the Impotency of

Rom. 8.31; Psa. 91.7; Isa. 41.10; Jas. 4.7

IF YOU have ever read "The Crossing" by Winston Churchill, you will remember the story of how eighty men took a city. It was the city of old Vincennes and it seemed impregnable before Captain Clarke and his little band of brave followers. But Captain Clarke made them believe he had a mighty army, and the people of the city trembled at the thought of what was coming upon them. Clarke arranged with the Creole women to sew their aprons and their skirts and gowns together and so make eighty flags. And Clarke would have a man go off in one direction and raise a flag, and then about a thousand feet away another man would hoist a sapling with a flag, and yonder and yonder, another, each with a flag, and way off yonder eight hundred yards away, another, and the inhabitants of old Vincennes looked out upon the flying banners and said, "They are coming against us with an army of no less than ten thousand men," and they simply ran up a white flag and surrendered and Clarke with his eighty intrepid men, marched down and took the city.

Host of the Living God, to whom shall we surrender and why? They try to frighten us. They say Moses never wrote the Pentateuch, that Isaiah is not trustworthy, that the miracles are irrational and that the Rock of Ages is a foundation of sand upon which we dare not build. But we do not propose to capitulate.

We know the real size of the so-called Rationalistic camp in spite of its flauting flags, for we have looked it in the face and we are not afraid.

The Rime of the Ancient Mariner

Church, Decaying, Dead.
Worldliness, Curse of
Apathy, Spiritual

Rev. 3.1; Rom. 12.2; Eph. 5.14; Matt. 25.5

THOSE who have read "The Rime of the Ancient Mariner" have been strangely moved by the wildness and the wonder of it all. It is the story of a dream-sea written by Samuel Taylor Coleridge, and in it there is a

most wierd and curious play of imagination in which the dead sailors are made to rise up and man the ship.

The Mariner's wanton cruelty in shooting the Albatross, which came to the ship in its distress as a bird of good omen, draws down upon him and his companions the wrath of the polar spirit. The sailors are punished with death only:

"Four times fifty living men,
With heavy thump, a lifeless lump,
They dropped down one by one."

But the Ancient Mariner himself was set apart for a more dreadful vengeance, the suffering of spiritual torture. But after a time his soul is mysteriously touched, and a spring of love for man and bird and beast wells up within him, and then angelic spirits enter the corpses strewn about the deck and they rise up to man the vessel on its homeward trip. Dead sailors hoist the sails; dead sailors pull the ropes; dead sailors scrub the deck and a dead sailor steers at the helm.

As I read this strange poetic drama the dead sailors caused me to think of the words in Revelation to the Church in Sardis, "I know thy works, that thou hast a name that thou livest, and thou art dead." And is not this true all too much of the Church today? The great restless world rolls by her doors and her ministry seems powerless to arrest it.

Of course the reason is within. The polar spirit of the world, pitiless, powerful and paralyzing, has gripped her heart, and already all too much there has been a freezing up of the vitality that alone can make her alive and vigorous for the tremendous task that is hers. And so sometimes as we enter the church we seem to see dead members sitting in the pews, dead deacons passing the plates, dead elders carrying the communion emblems, dead singers serving in the choir, and sometimes, brethren, God help us, a dead minister preaching in the pulpit. "I know thy works that thou hast a name that thou livest, and thou art dead."

The Transforming Power of Kindness

Encouragement, the Fruit of

Rom. 12.10; Phile. 11 and 18; Gal. 6.1; Eph. 4.32

SIN cannot stand erect in the presence of holiness. Nowhere in literature is there a finer illustration of the transforming power of real Christian grace and virtue than in the treatment of Jean Valjean by Bishop Myriel in Hugo's Les Miserables.

Jean Valjean had been given a leave of absence from the galleys where for nearly twenty years he had been known only as No. 5623. Already embittered against humanity because of earlier experiences he became doubly so as he found every door closed against him and every assistance denied him. The Inn keepers said, "Be off with you" and the farmers had no room for a "villian." He finally crept into a dog kennel mistaking it for the shelter of a road-mender and a vicious mastiff drove him out and as he suked along he said, "I am not even a dog."

But when he knocked at the door of the good Bishop Myriel a surprise waited for him. The old Bishop bade him enter, ordered a room prepared for him and had him sit at supper with the household. But that night Jean Valjean's evil self held the mastery and as he awoke in the night time he arose and went down stairs and made off with the silver he had seen on the table. But he was taken by the police and brought back to the Bishop's house. Then you may recall what took place. The old saint pretended that he had given the silverware to the man, asked him why he had not taken the candle-sticks also and dismissed the officers of the law.

When they were gone he turned to the astonished thief and called him his "brother," and said, "Jean Valjean, my brother, never forget that you have promised to employ this silver which I have given you in becoming an honest man. You belong no more to evil but to good. I have bought your soul from you. I withdraw it from black thoughts and the spirit of perdition and I give it to God."

For a moment the man was stunned. Victor Hugo says, "Like an owl that suddenly witnessed a sunrise the convict had been dazzled and as it were blinded by virtue." And then commenced a struggle between his wickedness and his goodness, and if you want to know something of the change that took place in him and made him one of the noblest characters fiction has ever given us read the twenty-sixth chapter of Hugo's masterpiece. True, almost the first thing he did when he went out was to sin but that same night at about 3 A. M. the mail carrier saw a man kneeling in prayer on the pavement in front of the good Bishop's house. The man was Jean Valjean.

* * *

The filling with the Holy Spirit is the Spirit of God coming upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him.—*R. A. Torrey, D.D.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Passover

Matthew 26:1-5

THE Passover was the greatest of the Jewish feasts. It was the memorial of the birth of their nation. The millions that had been slaves in Egypt that night walked out into the liberty of free men. Nationalism was very strong in the hearts of the Jews; and they have maintained that exclusive independence down to the present day. The Passover has passed out of their public celebrations; but their nationality persists. The Zionists express it.

The heart of a Jew thrills at the thought of their escape from Egypt; and all peoples see its vital significance. At midnight they set out upon the march to freedom. Their neighbors had given the presents and had wished them Godspeed. They encamped by the Red Sea. Then came the chariots of Pharaoh. Moses cried unto the Lord, and his people passed over on dry ground; but the Egyptians were engulfed in the turbulent waters. (Exodus 14.)

The deeper meaning of the Passover is to be found in Egypt during that night of destiny: the first born in every Egyptian home was slain.

Jesus secured this Passover for all of us. He became the Passover sacrifice, "the Lamb of God, slain from the foundation of the world." In Him this symbolic truth was fulfilled. "By His stripes we are healed." By His life's blood we are saved. He became the victim that we might escape.

It was most fitting that Jesus should change the Passover into The Lord's Supper of His Church. (Matt. 26:26.) The Memorial passed over from the bloody sacrifice of the Paschal Lamb to the supreme sacrifice of Jesus Christ Who died, the just for the unjust, that all men might be saved to God and life.

Preparation for the Passover

Matthew 26:17-19

THE benefits from the Passover depend largely upon our preparation. God is always willing; and His grace is always overflowing. Many find little satisfaction in their religion, because they lack in receptivity. A cup full of sealing wax cannot receive much water; so the soul full of the wax of the world can receive little from God, of the spirit which is true life, and joy.

The first requisite of receptivity is willingness to do God's will. "He that willeth to do shall know." Man cannot bluff God, though he can deceive himself. He often pretends to be willing, but only on the surface. God reads the heart; and preparation must be complete and sincere. The rich young man asked Jesus, "What must I do more?" But he went away sorrowful, because he was not willing to pay the price, and relinquish his will to that of Christ.

The Passover Lamb was first secured. This was the heart and soul of the Feast, the sacrifice and the life of it. Each participant must believe in the lamb, the efficacy of the lamb, its acceptance with God. So now we must believe in Christ as our Passover, as our Substitute, as our Redeemer, that He is acceptable to God. As a legal matter, Justice cannot condemn us, if we take refuge in Christ. The Covenant of Love is signed in His life's blood.

The "bitter herbs" were prepared for the feast. This represents our grief over an unworthy and sinful past, our repentance from such things, our forsaking them. It includes our confession that we are not worthy nor sufficient in ourselves. This makes the feast taste the sweeter.

We must do the limit of human effort, to be fully prepared in heart a perfect lamb must be brought by the worshipper. It must be properly prepared in life and in death. The worshipper must be fittingly dressed, ready for the journey in obedience to God's will. The disciples prepared themselves and prepared the Passover that all in the Upper Room might partake with due profit.

The disciples failed in one particular, at this most important of all their Passover feasts. When they should have felt humbled, and willing to take any place, and do anything however lowly, they nursed a haughty spirit. They declined to wash the feet of their fellow disciples, the proper work of a servant; but more, they failed to render this courtesy to their much loved Master. On the way to Jerusalem they had shown the same unworthy spirit in their strife as to which should be greatest in Christ's Kingdom. They failed then to learn the lesson Jesus tried to teach them. Now He laid aside His outer garments, girded Himself with a towel, and Himself washed the disciples feet. "Know ye what I have done unto you?" They did not know.

Expectancy enhances the preparation. The hope that comes from faith and love vitalizes all the outward efforts. "According to your faith, be it unto you." Think how much God has invested in this Passover Feast. We can never know fully the greatness of God's kindly love nor how much He has done and is doing that we may reap all the benefits of Christ's life and death and resurrection. But as we try to get even a glimpse of this marvel, our heart glows with love to Him, our soul rejoices in anticipation; for we reason, "If God spared not His only Son, but gave Him up for us all, how much more will he with Him freely give us all things."

Eating the Passover

Mark 14:22-25

ALL gathered in perfect unity. All the units of ten or more were in harmony with every other unit, a lamb for every ten persons. They reclined at the same table. There was one thought in the minds of all. Jehovah God had given them freedom, had made them a peculiar nation for Himself. In the Passover they were recalling His leadership, His

marvelous kindness to them, that they might be The Kingdom of God on earth.

Our Holy Communion gathers up all the truths of the Passover, and adds the yet more vital fact of Christ. God made of one all nations to dwell upon the face of the earth; and this is realized only in Jesus Christ. As all peoples get nearer to God in Christ, so they come closer together in their worship and in all their life. The Chinaman from Canton and the Japanese from Tokyo and the Indian from Madras and the Mexican from Mexico City sit down with the American and the Canadian in one great banqueting chamber, and as brothers honor the same Saviour and follow the same divine Leader.

The Israelites in Goshen ate the Passover at midnight, surrounded by millions of their task masters. They felt their helplessness except for the practical help of Jehovah. His empowering Presence overshadowed them; and they knew that God was their strength and their salvation. Thus also at the Lord's Table we should merge our littleness into His almighty greatness, and feel that we partake, not for any worthiness in us, but entirely of His abounding grace. Then we can rejoice in "peace, perfect peace," with even "death overshadowing us and ours."

Some of the Corinthian Christians failed to see the deeper meaning of The Lord's Supper, its symbolism. Paul for them in particular and for us all in general emphasized the true significance of the Christian Passover. We partake, not merely the bread as food for our body; but we think of its true virtue, in its spiritual sense. The feast is not for conviviality, but for worship. "Our fellowship is with the Father and with His Son, Jesus Christ."

The bread and the wine represent the body and blood of Jesus. Read Luke 22:15-20; Jn. 6:51.

In the oriental lands to eat with one seals an eternal friendship. Even to eat salt with an Arab makes him your inviolate partner. The Lord's Supper is far more than this. To partake of Christ spiritually means that He becomes a part of our life and that we enter into a sacred and glad covenant with Him. In this sacrament we bind ourselves with a most sacred oath to be loyal to Christ. The word sacrament is from the Latin word, meaning an oath. We pledge our whole being, body and soul, to Him. Our body becomes the Temple of the Holy Spirit, thus rededicated to God. On His part He enters into our soul, taking up His abode with us, and identifying our life with His.

Living the Passover

Matthew 26:30-35

THE living of the Passover is the most beautiful of all. It is more honoring to God than all the sacrifices of lambs and all the feasts of religion in all ages among all peoples; and it is thus only that man can know the true meaning of this great feast, and appropriate to himself the blessings God has in store for His children. All outward ceremonies are dead; but the Passover in human heart and action is life indeed, the very life of God.

Jesus lived the Passover. At midnight He went with His disciples into the blackness of the night, into the dark future already shrouding them with gloom. He knew the sacrifice, the suffering, the death that awaited Him; but He did not hesitate. He had before this "set His face steadfastly to come to Jerusalem" for this very purpose. He did not flinch. In the spirit of the Upper Room He was willing to meet whatever awaited Him. So we, having the spirit of the Upper Room, can go forth to meet whatever future awaits us, and very few have such a trying future as faced Jesus, when He walked into Gethsemane.

The future is all unknown to us, yet we may be confident, for the future is in God's hand. "My times are in Thy hand, My God, I wish them there." The spirit of the Upper Room makes us conscious of the Father's loving presence, that He still lives, and all is well for those that love Him. Besides, we have His promise for what we are to do.

Sacrifice, symbolized by the Passover, is the foundation principle of Christian character. Jesus said, "If any man would be my disciple, let him deny himself, take up his cross and follow me." The selfish man is short sighted and his life is certain to be disappointing to him. The grafter is a fool, and forgets there is a God, and forgets what human life is meant to be. Imagine how a man appears in God's sight, who robs Indians and the Indian children to enrich his own Judas bag. Greed is devilish, and its wages are diabolical. Sacrifice is Christlike; and its reward is the Christlife and the Christjoy.

Jesus makes plain the Passover life. "Follow me." He has shown us the "way, the truth, and the life." It is a delightful way, the way of the abundant life, and the Heavenly Home, God's Home and ours.

* * *

The ten spies differed from Caleb and Joshua in their report of the land of Canaan. There are three words here beginning with G —the word "God," the word "giant," and the word "grasshopper." Now, note, these spies made a great mistake as to the position of these three words; they compared themselves with the people of the land and said: "And in their sight we were as grasshoppers." If they had compared the people of the land with God, they would have come back, as Caleb and Joshua did, who said in effect: "We have compared the giants with God, and the giants are as grasshoppers."—*F. B. Meyer.*

* * *

It is one thing to be innocent; it is another thing to be virtuous. It is one thing to be like Adam, created after the image of God in perfect purity and simplicity; it is another thing to be like the perfected Christ, who was tried and tempted in all points like as we are, yet without sin. Remember that, while the blood of Jesus Christ cleanses us from all sin, conformity to the image of Christ wrought in us by the Holy Spirit means that we, being changed from glory to glory, may become like the Son of God, and at last be actually one with Him, seeing Him as He is, and being exact facsimiles of His perfect image.—*H. W. Webb-Peploe, D.D.*

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

XIV

Wanda Invites Disaster

She started to turn back, when a sound behind her startled her. She felt a blow on her head, sensed that she was falling, and then insensibility shut her in.

BEFORE daylight, Mrs. Donald shook Wanda awake. She sat up amazed, not at first realizing her whereabouts. But slowly, she became conscious of her surroundings, and gave heed to the words of the other woman.

"Wake up, Miss Reese, and dress! Lieutenant Doyle wants to talk with you. Something important has been discovered."

Wanda was too tired and sleepy to reply in words, but she began immediately to dress. The woman left her, and when she was presentable she went out into the room where Lieuteant Doyle and one of the men were talking to Mrs. Donald.

There was a mischievous smile in the Lieutenant's greetings that aroused Wanda's curiosity, and went further than anything so far had to really awaken her. She did not have to wait long to learn the meaning of his amusement.

"Our first attempt brought results," the officer began. "The very first hotel we visited gave us something surprising but tangible. The clerk showed us his register of two days ago, and among other names, our eyes fell on the name of 'Miss Wanda Reese, Warburton.'"

At Wanda's amazement, the officer shook with laughter. "Why my name?" she stammered. "How came that?"

"Just what we wondered," he replied, still joking. "But the explanation was soon reached. On inquiring whether the young lady was still there, the clerk informed us she had paid her bill and departed just an hour before I met you in the waiting-room at the station." The officer again convulsed in laughter.

"You don't imply - -" began Wanda, an impotent gleam crossing her face.

"Are you sure you came in on the train instead of coming from the hotel?" he asked, still smiling.

"I never was in Pittsburgh before in all my life!" Wanda insisted. "And I swear I had just descended from the train not ten minutes before I spoke to you."

"Of course, Miss Reese," the officer confirmed. "The joke was too good to keep; and I just had to tease you about it. But, briefly, this is what we learned:

"The so-called Wanda Reese exactly fitted the description you gave for Otie Nelson. She remained in hiding at the hotel until yesterday afternoon, when she went to the general delivery at the postoffice and received a letter, under what name we could not discover, likely her own. Then she came hastily back to the hotel, paid her bill, and was last seen by one of the bell-boys, standing on the corner, studying the signs on the trolley-cars as they went by. It is supposed she boarded one of them, but we do not know which one, or which direction it went."

"Well, of one thing we are sure," commented Wanda on the strange narrative. "She is in Pittsburgh, then."

"We are not sure of the *is,* but grant the *was,*" the officer retorted.

"And Mr. Mason was not with her?" Wanda inquired, with relief, disregarding the officer's correction.

"We discovered no traces of him, unless the letter was from him."

"What else did you learn?" she asked.

"We assumed that she might have changed to some other hotel for some reason best known to herself. So we tried all possible places, but

'Wanda Reese' was not registered at any of them."

Wanda turned a mischievous face to the jovial officer. "I suppose not," she commented. "She would change that to something else."

"So we supposed. Well, we got no further trace of her by any name. No one seems to have seen her afterwards."

Wanda turned a smiling face to him again. "Now, tell me, Mr. Doyle," she challenged. "What interpretation do you place upon her use of my name?"

"Nothing serious, or premeditated at all, as I see it," he responded. "It was just this way very likely: As she had the hotel register spread before her to sign, she had her first misgiving about the danger of tracing her by name. Did she suspicion that you might know something about her elopment and was watching her?"

"I imagine that she did know I suspicioned something, and that I was the only person who thought anything about it."

"Naturally, then, when she had to register, an assumed name was needed, and she did not have time to think of one. She realized that if you were suspicious and any trail was uncovered, it would be due to your suspicion. With you in her mind, and too embarrassed to think of an assumed name, what more natural than that she should masquerade under your name?"

"I see," said Wanda, thoughtfully. "But where has she gone?"

"Our first assumption was that she had either gone into hiding again, or left the city. So, while some of our men have been visiting the hotels and boarding-houses, several of us went back to the several stations, and inquired as to any glimpse any one might have had of her leaving. But we found no trace of it. Still, she might be gone. It would be difficult to make sure. Personally, if she has not gone, I think she is likely to go at any time. I have men watching; but to avoid mistake, I want you to be one of the watchers, also. Besides watching for her departure, we must not forget to watch for Mr. Mason's coming. The two might be coincident. There is a train coming in from the West shortly that might have him aboard if he comes from Cincinnati. And there are several leaving about the same time."

"All right, Mr. Doyle, I'll go at once," agreed Wanda.

As they proceeded to the Union Station, Wanda confided to Mr. Doyle, "I am sure if Mr. Mason comes he will be very alert, for he knows that I have suspicions. He tried to divert me, but we had a long conversation just before I left Warburton. Of course, he denied any infatuation for Otie Nelson, but he knows I am not satisfied about it."

They reached the station some minutes before the trains under surveillance were to arrive and leave. Wanda walked the length of the waiting-room, down one side, and back the other, with eyes intent on discovering Otie. There were not many travelers at this early hour and it did not take long to satisfy her that neither Otie nor Guy were in sight.

The clang of an incoming train drew them to the gates in the train-shed.

"If this man Mason is coming in from the direction of Cincinnati," the officer repeated, "This train will be a good one to come on. Besides, it is a good time to reach Pittsburgh if he counts on trying to avoid discovery."

Wanda took a favorable position near the gate and scanned the long string of disembarking passengers. First, the passengers from the day-coaches filed out, and then the thin stream of Pullman passengers who had trains to make. Most of the passengers would remain in the Pullman until later, as the sleeping-car for Pittsburgh was allowed to remain on the siding and they could sleep undisturbed until the usual time for arising in the morning.

The watch was fruitless. Finally, the officer said, "Go back to the doors into the waiting-room and wait there for me. You can watch any occasional in-comer from the Pullman from there. I'll go aboard and interview the porter. The disappearance of the girl last night, makes me positive the man ought to come on this train, unless he is already in the city, or they have met and gone."

For a while longer, Wanda maintained her vigil. Then, she turned and glanced through the doors into the waiting-room. Carefully, she examined all the groups in sight from her position. As she turned, she thought she saw a glimpse of a man passing the corner, and she walked across to where she could look down the long, covered pavement along-side the building. But it was deserted. In the distance, she saw cabs hurrying away with passengers. A man in full view was bargaining with a cab-driver. It was the length of the building away, but for a moment she imagined it was Mr. Mason. She stepped a short distance down the deserted pavement to avoid the glare of a light in her eyes. But it was not he, and she started to turn back, when a sound behind her startled her. She felt a blow on her head, sensed that she was falling, and then insensibility shut her in.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Dealing With Biblical Difficulties

AS a teacher of theology, we find that some students are perplexed by certain difficulties in the Bible. As everybody knows, there are some apparent discrepancies and contradictions in the Bible which seem, if they are real, to nullify the doctrine of the complete divine inspiration of that holy Book. Of course, these students are thoroughly honest in raising these questions, and are glad to have them removed if that is possible.

We do not presume to say that *all* the Biblical difficulties have been explained away, or even satisfactorily accounted for. But so many of them have been effectively dealt with by Biblical scholars that the rest need not trouble us greatly, because further research, we may well believe, will some time lead to their solution. Quite a number of competent scholars have published books and brochures on these difficulties, but for some reason students and others are not often apprised of their existence. For this reason the writer has felt that he might be of service to others by presenting a list of works of an evangelical character whose authors show how many of the Biblical problems can be resolved and the Bible shown to be a harmonious book throughout.

However, it should be said that the so-called difficulties, even if they were real, would not seriously affect a single doctrine or historical event of the Holy Scriptures. The great purpose and plan of the Book as a whole would still stand. But, of course, people will naturally feel that, if there are mistakes in the details, which occurred in the original autographs, the doctrine of a reliable inspiration of the Bible would be vitally affected. Confidence in its veracity and trustworthiness would be practically undermined. So we believe it to be much worth while to try to clear up the difficulties.

Most of these difficulties, however, are not new. Celsus and Porphyry in the early centuries of the Christian era made a great ado over some of them. The English deists of the seventeenth and eighteenth centuries paraded them with clamorous to-do. In our young days we found them gloated over by Thomas Paine, Robert Ingersoll, and others; then,, some years afterward, when we began to read the output of the Modernists, great was our surprise to note that these same difficulties were pointed out and trumpeted abroad as new discoveries.

We name here the books that have come under our notice and which we have read. If any other good books of the kind are omitted from this list, we shall be thankful to have our attention called to them, and we will publish their titles in later issues of the CHAMPION.

JOHN W. HALEY: "An Examination of the Alleged Discrepancies of the Bible" (1880; third edition). Write to Schulte's Book Store, 80-82 Fourth Ave., New York City. An old book, but scholarly and sane in its method.

ROBERT TUCK: "A Handbook of Biblical Difficulties" (1904). Formerly published by Funk & Wagnalls, New York. Perhaps it would be best to write to Schulte's Book Store. It is a book of 568 pages, including the indices, and gives very satisfactory solutions of many so-called difficulties.

R. A. TORREY: "Difficulties in the Bible" (1907). Fleming H. Revell Company, 158 Fifth Ave., New York. One of the most satisfactory books of the kind that we have ever read. The author was very familiar with the Greek of the New Testament. 75 cents.

R. A. TORREY: "Practical and Perplexing Questions Answered" (1909). Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. 75 cents. A booklet that treats of some of the profound doctrines of the Bible, as well as some of the critical difficulties.

CHRISTIAN HERALD: "555 Difficult Bible Questions Answered" (1914). Christian Herald Company, Bible House, New York.

A. F. W. INGRAM: "Reasons for Faith and Other Contributions to Christian Evidence" (1911). Society for Promoting Christian Knowledge, London. The "Other Contributions" include: "Popular Objections to Christianity," "Old Testament Difficulties," "New Testament Difficulties" (first and second series). A valuable book by the former Bishop of London.

JAMES M. GRAY: "Bible Problems Explained" (1913). Bible Institute Colportage Association, Chicago, Ill. $1.00. Dr. Gray is a reverent and skillful Biblical expositor.

C. F. KEIL: "Commentary on the Pentateuch" (1881). T. & T. Clark, Edinburgh. Dr. Keil was a learned Hebraist. In this commentary he explains the difficulties in the early books of the Bible in a most scholarly way, always going back to the Hebrew.

KEITH L. BROOKS: "Perplexing Passages in the Four Gospels" (undated). Biola Book Room, 536-558 South Hope Street, Los Angeles, Calif. $1.50. In few words difficult passages are explained.

GRANT STROH: "Bible Problems Fairly Met" (1928). Bible Institute Colportage Association, Chicago. $1.25. How difficulties melt away under the treatment of this genial author!

W. ARNDT: "Does the Bible Contradict Itself?" (1926). Concordia Publishing Company, St. Louis, Mo. $1.00. The author is both sane and cogent in dealing with Biblical problems.

Historical Character of Biblical Inspiration

ELSEWHERE in this number of the CHAMPION appears a review of Canon T. B. Robertson's cogent book, *Jesus Christ Versus the Modernists.* In his first chapter he shows that the church throughout all her history has been practically a unit in accepting the plenary inspiration of the Bible, even while many persons within the church differed widely on other matters. We will pay heed to Canon Robertson:

"However, for eighteen hundred years the Christian Church has been unanimous in upholding the plenary inspiration, the infallibility and the supreme authority of Holy Scripture. There is no exception to this rule. All branches of the Christian Church, though wide apart in many other things, holding discordant 'Rules of Faith,' and sharply opposed on questions of church ordinances and church government, whether Roman, Greek or Protestant, with all the various parties and sects into which they are divided, are agreed that the Sacred Scriptures are the word and work of God.

"If we go back to the Reformation, when there was a great spiritual earthquake, and the foundations of the Christian religion were thoroughly examined and tested, we shall find, by a study of the Articles of Faith drawn up at that time by the different Reformed churches, that they are unanimous in upholding the plenary inspiration and supreme authority of the Word of God. The importance of this unanimity cannot be over-estimated when we remember the hosts of learned men, mighty in the Scriptures, whom God raised up at that time, and who with one voice proclaimed the infallibility of the Bible.

"If we go back to the earliest days of the Church, when there were such fierce controversies waged on questions of doctrine, we shall find that all parties appealed to the Holy Scriptures as the supreme infallible authority of the Christian Church. If we examine the Christian writers, beginning with those immediately following the writers of the New Testament, we shall find a consistent and universal belief that the Bible is the Word of God, and the supreme authority in matters of Christian faith.

"For instance, take the earliest Christian writer, Clement of Rome, in his Epistle to Corinth; and we find such expressions as these: 'Thus saith the Holy Spirit;' 'Hence we find how all ministers of the grace of God have spoken by the Holy Spirit.'

"It is the same wherever we turn in Irenaeus, Hippolytus, Origen, Augustine, and, indeed, in all Christian writers down to the nineteenth century. Thus we see that for eighteen centuries all Christian churches, by whatever name they were known, and all Christian writers of every sect and creed, have consistently maintained that God is the Author of the Bible; that its commands are authoritative, its decisions final, and its teaching infallible.

"It is strange, therefore, to find in these last days that some who profess and call themselves Christians deny all this."

In a previous paragraph Canon Robertson calls further attention to the present situation in the church:

"The Bible has been a subject of attack in all ages, and from time to time men have arisen who have striven to destroy its divine authority, and thus to rob the world of the blessings which follow from a belief in its truths. But hitherto it has been left to infidels and to avowed enemies of Christianity to deny the truthfulness of its records; but, in these last days, men calling themselves Christians are to be found who reject the plenary inspiration of the Bible, and some even the inerrancy of the statements of Jesus Christ. And so we find

that in Christian colleges candidates for the ministry are taught things which, when proclaimed by such men as Voltaire or Tom Paine, were indignantly rejected as infidelity and skepticism."

Cecil V. Crabb's "Personality Prevails"

Reviewed by Professor C. W. Sommerville, Charlotte, North Carolina

(Although Mr. Crabb's book has already been reviewed in the CHAMPION, it is a book of so much importance that we gladly print, in addition, Professor Sommerville's appreciative contribution. Mr. Sommerville is a member of the faculty of Queens College.—*L. S. K.*)

THE full title of this book is *Personality Prevails, or, The Human Equation in a Machine Age.* It is written by Rev. Cecil V. Crabb, M.A., author of *Psychology's Challenge to Christianity,* and is published by the Presbyterian Committee of Publication, Richmond, Va. 158 pages; price, $1.50.

This book is meant by the author to be a guide for the general reader and for teachers of psychology in Christian schools as an introduction to psychological theory. It is well fitted to be so used. There is given a study outline, with a useful list of books for each phase of the theme; two appendices, an outline of various psychological theories in their attitude toward personality, and an epitome of some Biblical teaching on psychology.

A foreword by Professor W. Taliaferro Thompson, Union Seminary, Richmond, Va., expresses amazement that Mr. Crabb, who is pastor of an important church at Clarksdale, Miss., has found time for the wide and discriminating reading that has given him mastery in this subject, with apt illustrations and a keen sense of humor. His style is easy. He is free from dogmatism; free from rancor and bitterness and personalities; yet sure of the truth, and ever displaying an evangelical faith that is heartening. Mr. Crabb is sound in his theology and right in his science.

There are five chapters in the book, and they are broken up into convenient paragraphs that invite reading. Indeed, the mechanics of the book are excellent; print, paper, margins, binding, size, etc., are pleasing.

The purpose of the volume is to restate the arguments for the soul in modern terms. The problem of personality—is man a living soul?—is the vital issue. The real battle today is over the very existence of any spiritual realities at all. As President W. W. White once put it: "Can we keep God in His universe? Can we keep a soul in man? Can we keep Christ in the Christian Church?"

The central battle of all is over the question of personality, as Mr. Crabb shows. He meets the objection that personality is supernatural, and is, therefore, not scientific, by facts and deductions, and declares that modern physics, as expounded by such men as Michael Pupin, Sir Oliver Lodge, Robert A. Millikan and others, has become, not an opponent, but an ally of the believer in a real personality functioning in experience.

In accepting all valid and scientific discoveries, Mr. Crabb insists that there is a "More," a "Plus," about experience, and that this "More" is personality. The implications of this "Plus" in all lines of scientific investigation point to personality. Man has a body, but he is not a body. Man has a spirit; he is not a spirit. Man has a soul, and man *is* a soul. *Personality Prevails* secures for Rev. C. V. Crabb rank of first importance among present-day psychological writers.

* * *

There are still "other gospels," and not a few, as there were in the early days, when the disciple whom Jesus loved bade his friend, "the elect lady," to beware lest, through the influence of deceivers, she or her children should lose the fruits of the teaching which they had received from him, concerning "Jesus Christ come in the flesh," and he adds, "If any cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting taketh in his evil deeds." On which Dean Alford concludes his note: "It would have been infinitely better for the Church now, if this command had been observed in all ages by her faithful sons." If there be modern minds that count such counsel as intolerant and contrary to the spirit of the age, let it be remembered that the higher the standard of good the more abhorrent it is of evil. Nothing in the foretold future can be more terrible than the cry of a guilty world to be hidden from "the wrath of the Lamb."—*Bible League Quarterly*

Reviews of Recent Books

uther's Large Catechism. By Professor John T. Mueller, Ph.D., Th.D. The Lutheran Literary Board, Burlington, Iowa. $1.35.

Of course, such a book as this was needed, es, a real necessity, in this four hundredth aniversary of the publication of Luther's Catehisms. A great deal of attention has been iven to Luther's Small Catechism, and that as right; but it should be also remembered hat Luther's Large Catechism was published n the spring, April, 1529, and at least in book orm a short time before the Small Catechism ppeared. The Large Catechism is a further evelopment of the fundamental teaching of he smaller book, and is intended as a guide ook for those who teach catechumens. We ave read over again many parts of Luther's reat contribution as it is presented in this andy volume, and have been greatly refreshed y such perusal. Luther had great power of tatement. He did not always use soft and uphonious speech, nor put on the soft pedal; ut you can always understand what he meant. n one respect there is quite a difference beween the Large and Small Catechism. The latter contains no polemics. The former is full f polemics. All kinds of sins and errors, hose of infidels and Romanists, are arraigned nd corrected, and sometimes, you might say, auterized. The editor and publishers of this olume have done the general public a real ervice by issuing it. Chapter and paragraph eadings have been supplied by the editor—a eature that we desire to commend.

esus Christ Versus the Modernists. By Rev. Thomas Boswell Robertson. Marshall, Morgan & Scott, Ltd., London and Edinburgh. One shilling net.

Interesting and impressive from start to finh is this book by Canon Robertson. He is he Canon of Limerick Cathedral, and is therefore a man of standing in the Established hurch of Great Britain. However, he does ot train with the liberalistic school of his hurch, but trenchantly rebukes them for their epartures from the historic faith. It is easy to fer to whom he makes reference, but he menons no names. By an appeal to Christ's achings he clearly shows that at every point e Modernists run counter to the evangelical ew of Christ and the Holy Scriptures. Both e so-called "Limitation Theory" and the "Acmmodation Theory" are shown to be impossble, if Christ was the Son of God and the edeemer of the world. The latter view he untly calls "conniving at the ignorance of is hearers, in leaving them to believe so many ings found in the Old Testament which, they say, are not true." The Modernistic position can be maintained only by emptying Christ of His supernatural character and cancelling the divine authority of the Holy Scriptures. Whether what is left can be called Christianity at all is very questionable. We find some statements in Canon Robertson's book so important that we quote them elsewhere in this number of the CHAMPION.

The Gist of the Lesson. By R. A. Torrey, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.00.

The publishers inform us that Dr. Torrey, before his death, had prepared enough material for these comments on the Sunday School lessons for 1930 to make the present compilation a very simple matter. Thus we have for the thirty-first year the benefit of Dr. Torrey's wise interpretation of choice selections from God's Word. You may rely upon it that his treatment of the Bible is always evangelical. More than that, he goes deep in the meaning of Holy Scriptures; he does not skim over the surface. Another commendable feature of these expositions is that Biblical teaching is always made practical. How can you and I apply the lessons of the Bible to our every-day lives and make them effective there? Dr. Torrey knew how to apply the Scriptures to life. He was a workman who had no need to be ashamed, for he knew how to handle the Word of truth aright.

Why Am I a Christian? By Arthur F. Winnington Ingram, D.D.G.P. Putnam's Sons, New York and London. $2.50.

The author of this excellent volume is the Lord Bishop of London, who for many years has been doing yoeman's service in upholding evangelical Christianity against unbelieving opponents, often going into the public parks and meeting the infidels there in open forum. If he only had not yielded to the siren voice of evolution, as he does on pages 119 and 120, his book would be an almost perfect popular apologetic for the full-toned Christian faith. How so whole-souled a believer in the Bible can hold that man's body was evolved from an animal stock through millions of years, and then that God created a soul and put it into that animal body, is beyond our comprehension. The Bible says letter-plain (Gen. 2:7): "And God formed (*yatsar*) man out of the dust of the ground," etc. Surely *yatsar* does not mean to grow or evolve it; it means to fashion or mold, and therefore describes exactly how man's body was formed. But the rest of the book (with a few slight exceptions) is very

good. The Bishop makes no display of scholarship, and yet back of all he says you realize that he has vast knowledge. The language is so simple and clear that the general reader can grasp it all; and yet the thought is not superficial. The author gives many cogent reasons for being a Christian. He does not omit Christian experience. He rightly appeals to the emotional element in man as well as to his reason, and often shows that Christianity meets the needs of both the heart and the intellect when no humanly devised philosophy can satisfy them. If we wanted to read erudite works on Christian Apologetics, we would go to Rogers' *The Case for Christianity* or Hamilton's *The Basis of Christian Faith,* both of which have been reviewed in these columns; but if we want to read a simple and easily comprehended, and yet no less convincing, defense, we would go to the Lord Bishop of London in this last work and his previously published books.

The Earth the Theater of the Universe. By Clarence H. Benson. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. $1.50.

An interesting and informing book is this last one by a well-known evangelical writer. Let us give a summary of the work. The author believes that the earth is the only habitable planet, and he certainly gives convincing reasons for his view. He heartily accepts the Biblical narrative of the creation of man and the cosmos. He places catastrophe over against uniformity in the formation of the various strata of the earth and their fossil remains. The earth's first catastrophe occurred when it "became waste and void" (Gen. 1:2). The rest of the Genesis narrative of creation was its reconstruction to be made a fit habitat for another kind of being, namely, man. Then Satan came and regained the earth. This was followed by degeneration, resulting in the destruction of the race by the Noachian Deluge. In the fullness time Christ came to redeem the world. The author believes in the millennium when Christ shall reign for a thousand years on the earth. Satan is loosed for a time, but is conquered and sent to his eternal doom, and then is ushered in the "glory age," with "the earth as the capital of the universe." Altogether, it is a good book, and is written in a simple, terse and interesting style. The one thing that surprises us is the author's interpretation that "the sons of God" who married the "daughters of men" before the Deluge were *angels.* We can hardly endorse that interpretation. Otherwise the book is marked by much scientific, astronomical and geological knowledge, and a wonderful adeptness in citing and marshaling Biblical evidence for every position taken by the author.

Across the World of Islam. By Samuel M. Zwemer, F.R.G.S. Fleming H. Revell Company, 158 Fifth Ave., New York City. $4.00.

If any man understands Islamism, it is Dr. Zwemer. For that reason one takes up and reads this book with confidence. He surveys the whole field of the Moslem countries, and an extensive field it is. The suggestive subtitle of his book is, "Studies in Aspects of the Mohammendan Faith in the Present Awakening of the Moslem Multitudes." He believes that this awakening holds many strategic possibilities of both good and peril for the people of the Islam religion as well as for the civilized nations of the earth. In a most incisive chapter he discusses the relation of the British empire to the empire of Islam—a relation that in some respects may be regarded as very poignant. On the question as to whether Mohammed could read and write, the evidence seems to be on the affirmative side. The status of women in general has not been improved under the Mohammedan regime; in many ways it was even better among the Arabs before Mohammed established his religion. The learned author tells us many informing things about the conditions of the Moslem people in the various countries of the world. Their religion is spreading in many lands to such an extent as to cause not a little uneasiness among Christian people. Even in our country there are Mohammedans, and some converts to that faith are being made. The following stirring words are both a comfort and a challenge: "The cross of Christ is the missing link in Islam's creed; it is our glory. The life of Christ alone can elevate their moral conceptions; dare we withhold that life from them? The power of Christ alone is able to set them free in the liberty of the sons of God; shall we not proclaim to them this freedom?" Dr. Zwemer has given us a big book, but every word of it is worth reading.

Biblical Doctrines. By Benjamin B. Warfield, D.D. Oxford University Press, American Branch, 114 Fifth Ave., New York. $4.00.

The whole world is indebted to the editors and publishers of the works of Dr. Warfield, the great teacher and Biblical scholar of Princeton Theological Seminary. This is the second volume of the series. The first volume, *Revelation and Inspiration,* was noticed in these columns some time ago. While that work was of

n apologetic character, the present work is redominantly Biblical. In it Dr. Warfield has et forth the Biblical ground for some of the utstanding fundamental doctrines of the Chris- ian system, as, for example, foreordination, the Trinity, the person of Christ, Paul's conception f Christ, Jesus' mission, redemption, atone- ment, renewal, faith, St. Paul's prophecies, the millennium and the apocalypse. In presenting hese vital doctrines, the teaching of the Bible s expounded and analyzed and much exegesis s given. It is all done with much insight and ower. Where will you find an abler presenta- ion of the doctrine of the Trinity than in this monumental volume? You can feel the argu- ment thrilling through your heart as the author nows that full-toned experience of the gen- ral redeeming love of God requires a God who is triune in His immanent nature. The iscussion of the divine-human (theanthropic) ature and the divine person of Jesus Christ is o less complete and satisfying. Of course, Dr. Warfield was a Calvinistic theologian, and herefore on the doctrine of foreordination many people will differ from him, and will eel that he over-stressed the decrees and sov- rignty of God, and did not do full justice to uman faith and freedom; but it will be emi- ently rewarding for any person to read his rudite presentation. Likewise there will be ifference of opinion on his view of the millen- ium; yet every person, whatever may be his iews, who desires to be fully informed, will ant to know what so learned a theological holar thought on this interesting and much- ooted subject. We shall continue to look for- ard with pleasant anticipation for the appear- nce of Dr. Warfield's subsequent volumes, of hich there are to be eight.

Our Birthright and the Mess of Meat. By Rev. Jan Karel Van Baalen. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. $2.50.

A book like this is needed at this particular me. So many fads and cults and movements re rife today that it becomes necessary for vangelical scholars to expose them and set orth the true Biblical doctrine, which alone can ve the world. The author of this incisive ook takes his cue from Heb. 12:16—"As sau, who for one mess of meat sold his own rthright." We should not sell our birthright f the Christian faith for the messes that are ffered to us by human speculation. Among e cults that are here placed in the crucible and utely analyzed are: Spiritism, Theosophy, hristian Science, Lodgeism, Mormonism, Rus- sellism, Unitarian Modernism and Bahaism. Then some logical conclusions are drawn from this technical survey. The author is somewhat trenchant at times, as he needs must be, but he is never abusive. What we have thus far said pertains to Part I of the book. Part II is unique. Here are cited the chief doctrines of the Heidelberg Catechism (the author is a Christian Reformed minister), and then follow quotations from representative advocates of the several systems discussed in Part I. In this way the wide divergence of the aforesaid cults from the true Christian faith are vividly presented. We hope the book will have a wide reading, and will be blessed of God in correcting er- ror and establishing truth. It is a timely con- tribution.

The Conflicts of the Intercessor. By Rev. W. G. Bennett. Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

We cannot have too many good books on prayer. Such holy intercession as the author of this booklet pleads for is not easy of accom- plishment. It demands deep agitation of soul. Yet, as the author maintains, it is the most ef- fective instrumentality for winning souls for Christ and extending the borders of His king- dom. Elijah is set forth as an example of what may be achieved by earnest intercession. Prayer can only be effective when "the Spirit helpeth our infirmities." The author believes firmly that prayer is a means of obtaining what could not be obtained without prayer. There are many helpful suggestions on how to pray in this volume, and many earnest exhortations to diligence in supplicating a throne of grace.

How Long to the End? By Philip Mauro. Ham- ilton Brothers, 120 Tremont St., Boston. 1927. Pp. 64. Paper.

This booklet deals with a subject that is of great interest to many people. It is modest in its claims, but incisive in its denials, and it bases all its conclusions on facts of Scripture and history. It makes no attempt to answer the question definitely, but tries to point out clearly how events of our day correspond to de- tails of prophecy in Revelation and elsewhere in the Scriptures. The latter part of it is based on the author's *Patmos Visions,* and it is cer- tainly suggestive, although it may not be wholly convincing. This, at least, may be said of it: No more sane or reasonable interpretation of events has been offered the public, and some most misleading views are met and refuted by it.

It is a thoughtful treatise that is to be studied and weighed with care, and its suggestions will

be followed with the most intense interest by those who have read it, as they observe the political events of the future.—*H. W. M.*

The Great Tribulation and the Second Coming of Christ. By W. E. Biederwolf. Hamilton Brothers, 120 Tremont Street, Boston. 1929. Pp. 32. Paper, 20c.

Here, in a nutshell, are given the various interpretations of the puzzling twenty-fourth chapter of Matthew, with the pros and cons of each. For a busy man, it is a most convenient summary of what scholars have thought and taught on that subject. It has an introduction by Philip Mauro which sums up the situation, and it is conspicuous for the fairness with which it handles the different views.

While it seems to imply (p. 19) that Paul (1. Thess. 8:16) referred to the destruction of Jerusalem as already accomplished—he was probably martyred not later than 68 A.D.—it does not necessarily do so, even if the Westcott & Hort Greek text would substitute *ephthaken* for *ephthasen* in the passage, although the same identical construction occurs in Matthew 12:28, with no such suggestion. The aorist cannot mean "has come" or "is in process of coming," and the verb means, primarily, "to anticipate," "to get there first." The aorist in both passages must therefore be gnomic, with the meaning, "comes quickly," "is on the point of coming." It is really present in sense. Wrath is on the point of coming upon them to the limit. Events plainly indicated that judgment was on the way, and would strike suddenly like a blow. It was not an accomplished fact, then, at that time, but one plainly coming. This use of the aorist is perfectly well known and fairly common, and the passage in Matthew means that the Kingdom of God is on the point of coming upon them, not "is come," as now rendered. The translators overlooked the basic sense of the verb.

The booklet is well worth having for reference or for the information that it contains. It may save one a lot of research some day.—*H. W. M.*

The Book of Job a Biblical Masterpiece. By Professor Newton Wray, D.D. Hamilton Brothers, Boston. 1929. Pp. 216. Cloth, $2.00.

Of any book published by Hamilton Brothers it can always be said that it is worth reading and that it is evangelical. Both statements hold good of this volume. The author was led to an intensive study of Job by his own sore need, and that may explain his unusual insight. A colored southern woman once said of another, a much respected old "mammy," that she had "suffered until she understood." Understanding this author certainly does. Sane and satisfying are his explanations, and his analysis of each speech in the debates is convincing. Instead of the usual slighting references to Elihu, he has a genuine tribute to the wisdom of the young man, and he justifies it by the fact that he alone escapes censure at the hands of the Almighty in the concluding chapters.

Some of the final forms of statement, in fact, carry with them an indirect approval of Elihu's position, and that fact is significant. He was at least on the right track. The other three were conventional and set, and Job was a bit too sure of his own righteousness.

Much has been written on this Biblical drama, and some of it can be spared; but this volume should survive as worthy of a place in the literature of the subject. A set of questions at the end of each chapter helps to drive the points home, and the book could easily be used as a text book for students. It has chapters on the Characters, Authority, and Purpose of the book itself, the Various Tests, the Cycles of Speeches, Elihu's Interposition, the Divine Interview with Job, the Immemorial Cry of the Race, God's Sovereignty, the Divine Answer to Human Bewilderment, the Ministry of Pain, a Lesson on Sanctification, and on Immortality. Altogether, it is a valuable commentary on the Book of Job.—*H. W. M.*

The Hope of Israel. What is it? By Philip Mauro. Hamilton Brothers, Boston. 1929. Pp. 261. Cloth, $2.00.

This is the most powerful book that Mr. Mauro has yet written. While not as ambitious as his *Patmos Visions,* it is fully as scholarly, and it is exhaustive. No passage that bears on the subject in either the Old or the New Testament seems to have been overlooked or omitted, and the whole volume gives the impression that it is the work of a man searching most earnestly for the truth of the matter. That this impression corresponds with the facts is indicated by the author's confession that he once held the very view that he now seeks to disprove. That he has succeeded appears to be incontrovertible; for it is difficult to conceive of any possible answer to the array of sustaining texts that he has marshalled.

So far as my own mind is concerned, this volume presents the first satisfactory explanation of various passages, because it has never been possible for me to reconcile Scripture, as I read it, with either Pre-millennialism or its opposite, Post-millennialism. Indeed, it has

ot been easy to have patience with either heory; but now, at last, a view is presented in his volume that both satisfies and convinces. How those who continue to hold the disputed heory can continue to advocate it after reading his attack, is a puzzle. A review can hardly o the book justice. It must be read critically o be appreciated.—*H. W. M.*

ky High: The Story of Aviation. By Eric Hodgins and F. Alexander Magoun. Little, Brown and Co., Boston. 1929. Pp. 337. Cloth, $2.50 net.

While this is not a religious book and is not herefore entitled to review in these pages, it is f such universal interest that it deserves notice ven here. A lady librarian in one of the uburbs of Boston had this to say of it: "I ave never taken any interest in such things; ut I read this book through and have ob- ined two copies for the library." And an xpert on the subject remarked that it was the est thing ever published about it. The book illustrated, is well written, has a good index, nd contains matter that can be drawn on for lustrative material for lectures or even ser- ions. It is of interest to persons of all ages nd is excellent as a gift for any one.

—*H. W. M.*

he Immortal Seven: Judson and his Associates. By James L. Hill, D.D. American Baptist Publication Society, Philadelphia, Boston, Chicago, and St. Louis. Pp. 151. Cloth.

While this is one of Dr. Hill's earlier works, is one of his best. As it has not been men- oned in these columns in the past, it may not e too late to mention it now; for it deserves to e like its subject—immortal. In his very est manner Dr. Hill here describes the five oung men and two young women who first rried the banner of the cross to foreign lands om America, and the picture is one never to forgotten. Illustrations enforce the impres- ons made by the printed page, and nowhere se is it possible to get so much about the igin of our missionary efforts in so compact d convenient a compass. It is authoritative so and can be relied upon in all its particulars. The Tabernacle Church, where the five young en were ordained, is immortalized along with e young people, and various men, some of em made famous by their own activities, are nnected with it in this missionary enterprise. n interesting item is the ordination of five ore young men as missionaries on the hun- edth anniversary of the first ordination, and e illustration is so good that familiar faces n be recognized by the reader himself.

If any one ever questions the power of the gospel to transform men, this little volume contains enough material to make him waver and then retract his doubts. Here are heroes and heroines with but few equals in the history of the world; for they had no lime light or matial music to stir them to action, but went in obscurity and alone to the dark places of earth to face imprisonment, torture and death, for the sake of helping those who received them with indifference or even hate. "Greater love hath no man than this." The book reads like a continuation of the Acts of the Apostles in some places, and its heroes and heroines are worthy disciples of Jesus Christ and imitators of St. Paul.—*H. W. M.*

* * *

Additional Literary Notes

It would be worth while for any person expecting to go to college, or already in college, to get and read J. A. Morris Kimber's booklet, *Problems of the Christian College Student.* It is published by the Biola Book Room, 536-558 South Hope Street, Los Angeles, Calif. Just send 25 cents to the publishers at once. If you are an earnest student or teacher or any other kind of a director of young people, you will be glad that you have this helpful book in your possession. The author knows all about the trials of young people, and the perplexing problems they meet in their college life. Naturally they find out many things that they could not have learned in home and Sunday School, and so they sometimes find it hard to reconcile their new knowledge with their old faith. Mr. Kimber shows them how they can become educated and still retain faith in historic Christianity. It is surely an informing book.

Whether or not you can understand all Newton N. Riddell's deep statements and speculations in his booklet, *Science of Creation,* you will agree with his clear statement regarding the personality of God over against the pantheistic utterance of Dr. H. E. Fosdick at a recent symposium at Columbia University (this is cited elsewhere in this magazine). Mr. Riddell says: "God is a Spirit; that is to say, God is not an impersonal principle or intelligent energy; but a self-conscious, self-determining Being, with power to act or refuse to act. Every revelation that God has made of Himself reveals personality. Whoever knows Him in the Holy Ghost knows that He manifests all the attributes of a personal, self-conscious Being." This suggestive brochure is issued by the Vital

Christianity Publishers, P. O. Box 6, Des Moines, Iowa. Price 25 cents.

If you want to know "wherein they differ and for what each stands," you would better send at once for *The Fundamentalist-Modernist Issue Defined,* by W. Gordon Brown. The preface says: "Those desiring other copies for careful distribution may have them by addressing their request to the author at 75 Lowther Ave., Toronto 5, Canada, and sending postage." The vital and irreconcilable differences between the two views are lucidly drawn in this pamphlet. If you get it, you will know what the controversy is all about. The author pleads for evangelical folk to take a "clean-cut stand."

A circular gives us the following information: Rev. Philip Sidersky of Chicago is a converted Russian Jew. Through the study of the Scriptures he was led to see that Jesus Christ is the Messiah of the Old Testament. He has been engaged in carrying the gospel to his people for more than a quarter of a century. He has translated the gospel of John into the Yiddish and Hebrew, showing the Old Testament references which predicted the coming of the Messiah. A pamphlet written by him lies before us. It is entitled *The Jewish Passover,* and shows convincingly that what Paul said was true, namely, that "Christ our Passover was slain for us." This brochure also gives an account of how Mr. Sidersky travelled "from Sinai to Calvary," and thus found Christ to be the Saviour of the world. It is a most interesting narrative. By sending 25 cents to Mr. Sidersky at 4532 North Ashland Ave., Chicago, you will receive a copy of this helpful booklet. It has gone into the second edition.

From Frank J. Boyer, Publisher, Reading, Pa., we have received Volumes 33 and 34 (1927 and 1928) of THE BIBLE CHAMPION. What a vast amount of instructive reading matter is packed in these volumes! It really is little short of wonderful how many forceful writers Mr. Boyer has been able to gather around himself. We do not know how he manages it, but he does, and that is all we need to know. Even those who have the numbers of the CHAMPION as they have appeared month by month during those two years, will find it very handy to have all that excellent material in a convenient form bound in books. The matter is carefully indexed, and that is an added advantage when one wants to locate special articles. Write to Mr. Boyer and get his best price on these volumes.

Comes along a pamphlet from England bearing the title, *The New Bible,* written "by Layman for Laymen." The layman who writes it is Benjamin I. Greenwood, and the publishers are The Bible League, 40 Great James Street, Bedford Row, London, W. C. 1. The price is a sixpence, and this is the second edition, showing that there has been a demand for the booklet. We hope there will be a large call for it in America. It is a trenchant and just criticism of Peake's Commentary on the Bible. More than one criticism has been passed on this commentary in the columns of the CHAMPION. Our layman cites many passages from the said commentary which show just how wide is the departure of its writers from the evangelical faith, even if most of them are professed members of the evangelical church. It certainly is an ethical anomaly that men who reject the fundamental doctrines of the church will continue to claim membership therein and to accept the emoluments it disburses.

Here is something from the above-named pamphlet which ought to cause the theologians of the church to wake up and look up:

"It is high time that the man in the pew took up the vigorous defense of the Bible, for many who should lead us aright seem to be bewitched by the glamour of professional scholarship. We are not intruders; we stand on our own freehold, and need to make no apology in contending 'for the faith once for all delivered to the saints.' "

A very gracious correspondent writes us as follows: "In your BIBLE CHAMPION of November you gave a very fine review of Mrs. Boole's book, *Give Prohibition its Chance,* for which I wish to thank you. However, you did not give the correct name of the organization of which she is president. It is the National Woman's *Christian* Temperance Union, and we stress the word *Christian.* Every meeting is opened with Scripture reading and prayer." She adds that the Union is composed of members from probably all denominations.

We are glad that our correspondent approves of our review of Mrs. Boole's excellent book and also thank her for her correction. Above all, we rejoice in the fact that this great and useful organization insists on stressing the word *Christian.* Of course, we have known of the Woman's Christian Temperance Union for many years, and it was only by an accident that the word "Christian" was omitted."

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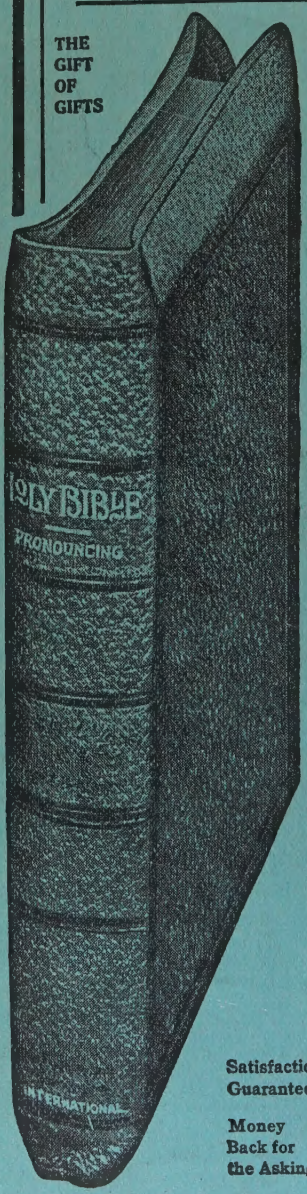

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